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THINGS OF JAPANESE

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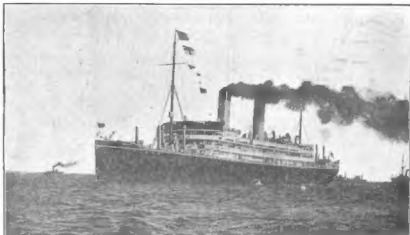
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June,

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Imperial Government Railways

PAIR OF MANDARIN DUCKS

By Manuyama Okyo
(1733-1795)

Second from the top, emblem of Conjugal
Fidelity: a Greeting for the New Year.

Printed by the Shinshu Shoin

THE MANDARIN DIARY
Its Meaning Only
(1931-1932)
Translated from the original Chinese
by the author, for the New Year



THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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"FULL MOON", BY KAWAI GYOKUDO

THE JAPAN MAGAZINE

VOLUME FOUR

JANUARY, 1914

NUMBER NINE

A YEAR OF JAPANESE ART

By TERUO HIRAKI

IT is now about a year ago since in the pages of the JAPAN MAGAZINE I gave a brief review of the progress of modern Japanese art; and as the annual art exhibition of the Department of Education has recently taken place, it may not be out of place to inquire what progress, if any, the year has meant among the painters and sculptors of new Japan.

From very ancient times the Japanese have regarded autumn as the season of art and play: the time for giving expression to beauty both in picture and drama. There have been those who have sought in play the origin of all art. Be that true or not, art in Japan has usually been associated with autumn, which is also the season of diversion and amusement. The Department of Education has always chosen to have its art exhibition in autumn. The scene of the exhibition is Uyeno Park, a place of beautiful trees; and in the late autumn when nature in that vicinity is dying, or going into repose for its winter rest, one may enter the galleries where the nation's best of the year's art is arrayed and be cheered by depictions of all the four seasons and life in all its varied activities.

There is no doubt that this annual exhibition has done much to encourage the progress of art in modern Japan. There is always great difficulty in getting judges, for it is a thankless task which no one cares to undertake, their decisions never meeting with unanimous approval. It is hard for any lover of art to expose himself to the enmity of an artist; but in such cases the Japanese are as rule so impartial that only the bravest will accept the honour of being appointed one of the committee to accept pictures for the annual exhibition. It must be admitted, however, that even the artists themselves have different opinions about the same piece.

A prominent feature of the year's production is the remarkable disposition toward realism shown in nearly every direction. Japanese art is getting away gradually from alien obsession and taking on a new classicism. The "Three Scenes from Town Life" by Uchida Keison as well as Yamamura Kôka's "Okuni and Sanza" were good examples of this tendency, which every appreciative admirer must welcome. Want of reality has only too long been a defect of our national art. On the

whole it may be said that the year's achievement shows hopeful progress in this direction.

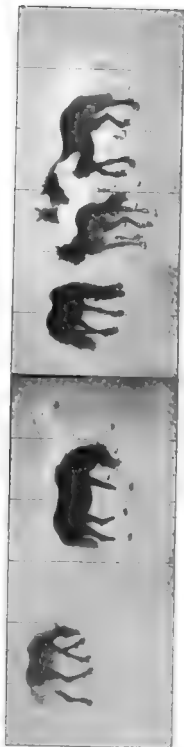
Another sign of advance was the increasing number of *manga* pieces. These drawings for decorative purposes give the Japanese artist a good opportunity to exercise his skill in symbolizing nature, of which we in this country are all so fond. The one danger in this direction is that the artist is too often tempted to ape mere popularity. In decoration he is apt to try to please the public and to be reticent of originality; for in Japan decoration is likely to be as conventional as it is in other countries. An artist may reveal individuality in a touch or a line; but in too many of these *manga* efforts there is neither depth nor feeling, to say nothing of original or creative genius.

When these annual exhibitions first began to be held there were always some elaborate masterpieces which gave character and tone to the whole thing. These became a sort of inspiration to make up for the weary mediocrity of the rest. Now there is too much of a general level. The influence cannot be good for our students of art. A happy exception to this regrettable tendency was a piece by Mr. Takenouchi Seiho, who reveals some remarkable progress compared with his former work. Personally I feel that in almost every direction there is too much striving after the spirit of the age, though this in itself need not be an evil, if accompanied by real art. But when it appears to curb and suppress original artistic genius it is lamentable.

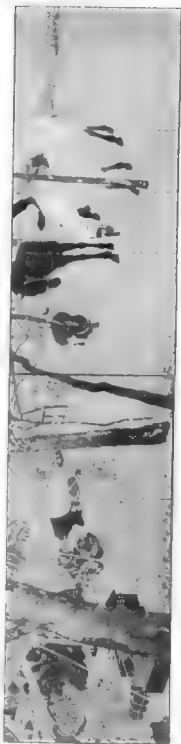
The number of those applying to hang pictures this year was 2,194, an increase of 400 over last year. Of these, 32 were selected for the first department of

Japanese drawing, 75 for the second; and 91 were placed in the foreign department. For the department of sculpture 21 were selected, making a total of 217 pieces, or about ten per cent of the number offered.

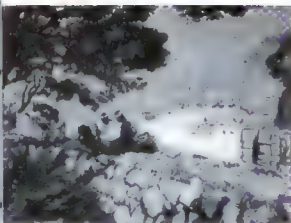
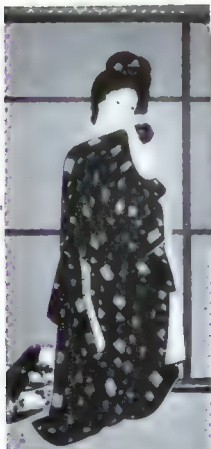
The first department of Japanese drawing includes those pictures following the lines of the ancient schools of national art. In the second department were placed those representing the modern Japanese schools. The latter regard the former as too conservative; and the two schools are widely different. But the characteristic soft shades and lofty spirit of independence of the old schools cannot be abandoned without loss to national art; and they are belittled and neglected only through inability to imitate them. Chikuson's "Rain and Sunshine" really marks an advance on some of the old *nanga*, or southern school of painters. The rain is very realistically represented indeed. Another effort, entitled, "A Hermit's Cottage in a Wood," is also good, both in design and colouring, and gives an impression of standing out in relief. Komuro Suiun's "A Cottage in a Winter Wood" shows the artist a lover of trees, even in their cold nakedness of winter. Those bare trunks and branches have a real grandeur. Small in scale and with no great elaboration of design, it nevertheless is well proportioned and pleasing, its only defect being absence of sublimity. Kosaka Shiden's "Quietude" shows a sure touch and a masterful stroke which mean so much in Japanese art; and may be taken as proof of the remarkable progress this artist has made in the last twelve months. The Buddhist pictures in this department are no advance on the other artists of that



"IN THE MEADOW" BY KOMURA TAIUN



"A SPRING JOURNEY" BY KONGSHIMA ŌKOKU



- a. "POSING FOR THE FIRST TIME", BY TAKEUCHI SEIHO
- b. "BOATS IN THE HARBOUR", BY ISHII HAKUTEI
- c. "A FISH-WIFE", BY SAKAMOTO SHIGEJIRO
- d. "FIREFLIES BY", UYEMURA SHOYEN

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school, their chief quality being conservatism.

Passing into the second department of Japanese painting is like going from normal life into a region of revolution. But it is a region of fresh air and much animation. There is here no clinging to old-time conventionality. One feels and breathes an atmosphere of freedom and originality. The insistent individualism and vitality of this department make one feel that it is the center and life of the whole exhibition. Koyama Eitatsu's "Taishusei" and "Shana-wo" are both very interesting examples of the modern Japanese school, and the latter is a piece of high value. Komura Taiun's "Horses in a Meadow" has very fair horses but very poor meadow; and even the animals are not wholly natural. The picture of a "Dragonfly" by Kikuchi Keigetsu of Kyoto is a notable achievement, though somewhat monotonous and shallow. It is but a proof that some of the best artists are not always the best judges of their best. A picture by Yuki Somei called, "*Sashi no Julia ni Kinshi wo toru*," represents a woman of the Tenpyo period, and may have been suggested by a similar piece of ancient art in the Shoso-in at Nara. Tsuchida Bakusen's "Sea Girl" is an unusual piece for a Japanese artist, and may be taken as a Japanized form of the style represented by the French painter, Paul Goujin. "A Slight Fatigue" by Kaburaki Kiyokata belongs to the *ubiyoe* school, and shows admirable posturing and expression. Mrs. Ikeda Shoen's "Negai" is a thing of beauty and a joy forever. Though the figure is somewhat high it is in sympathy with the background, and its consummate beauty cannot fail to com-

mand attention. Mr. Ikeda Terukata husband of the artist just mentioned, does not come up the usual standard, his "Firefly," though popular as a bit of *ubiyoe*, not being quite consistent; the colour of the mosquito net should be darker and the artist should remember that a painting is not a photograph. The drawing of the fire-fly, however, reveals great originality.

The masterpiece of this section is Hashimoto Kansetsu's "Long Day," depicting the Japanese idea of the lengthened days of spring, as evening draws on. The movement toward the quiet of eventide is well brought out in the canvas. Perhaps the attitude of the horses is rather too loose, and there are too many straight lines; but on the whole it must be adjudged worthy of the 2nd award, which it received. There is a picture of Yokoyama Taikan representing an avenue of pines, but it lacks center and looks like half a picture. Konoshima Okoku's "Spring at the Post Road" is rather attractive, suggesting inspiration from Hiroshige of ancient fame, but the coloring is modernized; and the content combines scenery with old custom. Takeuchi Seiho's "Model," represents the first stage of a sketch, the model feeling the bashfulness of first experience. It has proved a popular bit of impressionism. The piece is an admirable effort, especially in the drawing of the figure and the clothes. The spirit of shyness too is unmistakable. In the department of western painting there are 93 in oil and 17 in water-color. Most of the figure sketches in this section, I must confess, have little attraction for me. These attempts at foreign imitation are as a rule dull; they lack freshness and originality.

Complicated undoubtedly they are, but as art, what is one to say? The artist here labors under the disadvantage of supplying that for which there is little or no demand. "The Fish Woman" by Sakamoto Shigejiro is rather a picture of what the artist thought when he saw the woman than of the woman herself: it is realism, and animal at that. I was impressed by the brilliant coloring and versatile treatment of Fujishima Takeji's "Dreamy" which suggests extraordinary skill with the brush. Shirataki Ikunosuke's "*Hagoromo*" is not free from a desire to be popular, but as a piece of good design the picture has merit, especially the weeping angel. We presume this is based on the story of the stolen robe of feathers; the angel having been deprived of her beautiful robe, weeps under the pines. Minami Kunzo's "Early Spring" well depicts the natural quietude of the Japanese season, and makes us fancy we hear the songs of spring. It is a mannerism of this artist to catch the eye with some central object, so as to arrest attention. In this piece the man grasping a tree serves the purpose. It will be noted how the arrangement of the figures gives spirit to the canvas. Not least among these attempts at foreign manner was Ishikawa Toraji's, "Afternoon in Port," a piece well executed, if not very original.

As to the department of sculpture it will be remembered that in our review last year it was remarked that the collection lacked strength: the energy and force of life. It is pleasant to be able to offer some praise in the improve-

ment made in the right direction this year. There were eleven pieces of wood carving, and a number of bronze pieces and some in terra cotta. A piece by Asakura Fumio representing the ease of physical movement, is perhaps too idealistic and yet a bit cumbersome. Kokura's Munabotoke depicting an old man handling a human bone just unearthed is undoubtedly anatomically correct, but too sepulchral. The same may be said of Shinkai's "Alas, I am old;" it is elaborate, but superficial and suggestive of nothing more than a skeleton. His piece entitled "Satisfaction" I liked much better. A piece by Ikeda called "Visit to Shrines" might have been more interesting had it been more impressionistic; while Yonehara Unkai's "Sadie" is one of the great efforts he has been devoting himself to for some time. The chiselling is unique and admirable.

This annual exhibition of national art is useful as indicating the lines on which the Japanese artists are working and the progress made from year to year. It is also an opportunity for discovering genius, that otherwise would remain unknown to the public. It is to art what the Olympian games are to athletics. The strange thing is that the well-known artists are often given a rank inferior to those unknown, which shows the absolute impartiality of the judges, to say the least. This will doubtless tend to discourage the more famous artists from exhibiting; but there is compensation in the fact that it will give still greater stimulus to the younger artists.





"MUNAIKOTOKE", BY OGURA UCHIRO



"GOLD DUST", BY YONEHARA UNKAI



"CONTENTED", BY SHINKAI TAKETARO



"A PRICELESS CIGARETTE", BY SHINKAI
TAKETARO



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WASEDA UNIVERSITY

By G. MASUDA

ONE of the more remarkable features of recent advancement in Japanese education is the increasing importance of the private university. At first the nation looked wholly to what were known as the Imperial universities founded by and under the direction of the government. It was soon seen, however, that the ideal of education insisted upon in these state institutions was much too narrow and stiff for a rapidly developing people like the Japanese. Fortunately the nation was not without men alive to the situation. Even if the state institutions had been wholly satisfactory they could by no means accommodate the increasing number of students that annually sought admission. It was then that the private universities were launched. Vigorous, original and independent minds like the late Mr. Fukuzawa, who founded the Keiogiuku University, and Count Okuma the father of Waseda, began their great and lasting work for the education of the nation's neglected youth; and the magnificent success of the great institutions they founded, is the best testimonial to the wisdom and foresight of the founders and the efficiency of the institutions themselves.

Recently Waseda University, the institution founded by the sage of Meiji, has been celebrating its thirtieth anniversary, and receiving congratulations from the fame and scholarship of the whole nation. It was indeed a proud moment for the venerable founder when he stood amid a throng of ten thousand of his own students, and hundreds of delegates

from kindred colleges, as well as a gathering of the nation's scholars, and beheld what his own mind had conceived and his own energy and self-sacrifice had wrought.

Nor had his great task been an easy one. When Waseda University was inaugurated 30 years ago, its fight for success was an uphill one indeed. One of the greatest obstacles to its progress was the fight it had with officialdom. It was then thought in educational circles that such an anomaly as a private university was impossible. Institutions free from state control were regarded as a menace to the rising generation, whose thought and character must be molded by official influence and constantly under official espionage. With this attitude Count Okuma openly disagreed. He believed in the freedom of learning, and that the human mind must be permitted to develop in a natural and not an artificial manner. He took his stand for the independence of learning, untrammelled by narrow convention and antiquated notions of nationality. He regarded education in Japan as laboring under the same restrictions that it suffered under the Church of the Middle Ages; he was intent on separating education from feudalism and from clanism.

At this time Count Okuma was one of the most prominent statesmen of the period. He had been in the Imperial cabinet, and was once Minister of Foreign Affairs. But his principles of freedom naturally made him an object of suspicion, and he found politics an

impossible sphere for a mind like his own. He was convinced that the hope of the nation depended on a more thorough and liberal education. With this object in view he determined to found a university open to all the youth of the land qualified to profit by its instruction; and Waseda University today rises as a monument to his triumph, and to the splendor of his ideal.

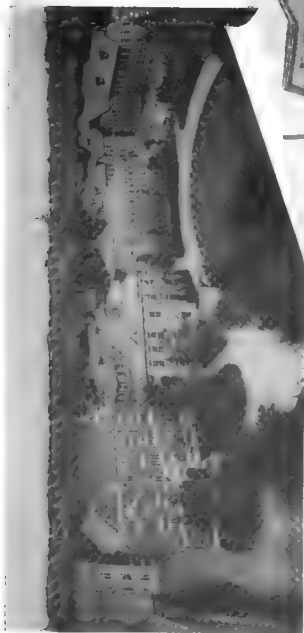
The nascent institution struggled on for years against the inertia of centuries. Year after year it had the satisfaction of seeing one or more barriers to its progress broken down. Gradually the men who opposed it gave way and became friends, when they saw its power for good. The day when the late Prince Ito consented to countenance Waseda and deliver a speech of congratulation within its halls at its twentieth anniversary was a great day; but to pile triumph upon triumph and to go beyond anything that the noble founder himself had ever expected, the next thing that happened was nothing less than a visit from the Emperor himself. The hour when Meiji Tenno honoured the halls of Waseda with the Imperial presence, was the climax of its ideal. The long and trying labour and anxiety of more than 20 years had at last been rewarded and its success acknowledged by the highest authority in the land. The triumph of Count Okuma and of Waseda University was complete. It was not a victory for the founder and the institution alone; it was a victory for free learning throughout the Empire.

Waseda University was opened in October, 1882, with 80 students and some seven professors. In ten years it had over 80 professors and more than one thousand students. Today the university has one hundred and eighty professors and instructors with more than seven thousand students. Beginning with the two departments of Politics and Law, it has now departments of Economics, Commerce, Science, Engineering, and Literature, in fact every faculty except Medicine; and the establishment of that department is under contemplation. It has also its preparatory schools, with higher and special

courses, as well as a Chinese department for students from China, and the Waseda Industrial school. Over ten thousand graduates have been turned out since its foundation; and today these occupy positions of increasing importance in the development of Japan; they are to be found in almost every department of activity that demands skill and education: in banks, law offices, great business houses, factories, and politics, as well as in journalism where they have taken a very high place. As writers in the press the Waseda men have left an indelible mark on the cause of freedom in Japan. They have the pen of a ready writer, and they wield it with a boldness and incision born of courage.

The grand success achieved by Waseda, Count Okuma would be the last to ascribe all to himself. The president of the institution, Dr. Takata, is a power in himself; while professors Amano, Tsubouchi and others have helped to make a name for the institution by their learning and efficiency as instructors. Many of the professors are men who could have commanded a far higher position and income in government and other colleges, had they not been of that marvellous Japanese character and temperament that rises above all considerations save principle and professed policy. They had devoted themselves to the cause of independence in learning and to that cause they were determined to adhere through thick and thin.

Behind all and upholding all was the founder himself. The obstacles that Count Okuma has overcome in bringing Waseda to its present triumphant position, might have proved sufficient to discourage ordinary men, but not the sage of Waseda. The work he has accomplished shows how much the nation has lost by his going out of politics. Perhaps he has chosen the better part; for he has devoted the best part of his career to the training of his young countrymen. This is the greatest and most far-reaching influence that any man can choose to exert. Count Okuma insists that he is indebted in a large measure to the encouragement and cheer



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of his life-partner. The Countess Okuma is a woman of extraordinary character and culture. Her constant presence has been an inspiration to her illustrious husband, which he himself is the first to acknowledge.

Now that Count Okuma has proved the utility and efficiency of private institutions of learning, it is for other thinkers and financiers of Japan to follow his example. Let the state institutions continue to turn out officials cast in a special mold. What Japan now most needs is institutions that can turn out *men*. Waseda, Keiogioku, Meiji and Chūō universities are doing a good work in this direction; but Japan needs more. Applications for admission to schools of higher learning are constantly on the increase, and many have annually to be

rejected for lack of accomodation. It is not sufficient for the private universities to be different in policy from the state colleges; they must display even a greater efficiency than the government universities, in general instruction and the molding of human character. Freedom of learning does not mean absence of direction to the youthful mind: it means, in the truest sense, *education*, the development of the natural powers of youth, and their direction in the wisest and most useful courses. This necessitates the employment of first-class talent, not only in science and philosophy, but in language and literature. The private universities of Japan are filling a great want; but by even greater efficiency they can fill a still greater want of the nation.

THE HELPLESS LIFE

Helpless I sit upon the rock and watch
 The soaring stream flow by me. Idle drift
 Of weeds and leaves caught by the eddying pool,
 Is washed against the rock, and gathers there,
 The harvest of the waters. As I watch,
 The sun goes down, and I must leave my post.

Soma Gyofu.

Trans. by Late Prof. Arthur Lloyd.

THE BROWNING'S OF JAPAN

By DR. J. INGRAM BRYAN

WHY Hiroshi Yosano and his wife, Akiko, should be regarded as the Brownings of Japan will be apparent to all in any degree familiar with modern Japanese poetry. It is, no doubt, a far cry from Robert Browning and his wife, Elizabeth Barrett, to the Yosanos, especially in regard to poetic content and form, but as to experience in relation to public treatment and ideal domestic life, the parallel is complete. And the Yosanos have done quite as much to make their fellow countrymen think, as the Brownings did in England and America, though in Japan there is less indication of even a late response.

Yosano and his wife met and mated in a somewhat less romantic way than the Brownings, though none the less ideal has been their married life, both domestically and in the sweet realm of poetry. It was in the fair spring time, "the only happy ring time," of youth, that they came together, and gave way to love's undying passion. Yosano had established a magazine for the cultivation and encouragement of poetry, in Tokyo, and Akiko sent in some verses that attracted the editor's enthusiastic admiration. It will be remembered, too, that it was a poem of Elizabeth Barrett's that first drew Browning's attention to her name, when he soon sought her acquaintance; so also was it with Yosano and the poetess Akiko. And in their quiet life together the world has left them as much to themselves as it did the Brownings in the early part of their career. In a tiny house in Kojimachi, among the aristocracy of the capital, the Yosanos live in circumstances made humble by the exigences of a cold and unpoeitic age. Past the narrow entrance leading to their small abode, the automobiles and stately coaches of the grandees parade day by day, but if one wishes to

find out the poet and his wife, one must wander up a dark, narrow lane, scarcely three feet wide, and there he will behold how modern Japan takes the achievements of the muses. Well may the modern poet wonder whether the days of Tsurayuki and Murasaki Shikibu will come again. Laurelless and unadorned must remain the brow of poetry today. Materialism has triumphed and the days of the muses are no more. Parnassus is brought low, levelled even to the dust.

Born in 1873, in the old capital at Kyoto, in the environment of the nation's ancient art and literature, Yosano early absorbed the spirit of beauty. His passion for poetry he did not take from the ground. Like Tennyson, he had had a clergyman for a father; and the priest of that old Buddhist temple in Kyoto, where young Yosano first saw the light, was no mean scholar, being well versed in all the old classics of the nation; nor was he unknown as a maker of tolerable verse. Some say that he was so given to poetry that he composed no less than 70,000 verses, but this, if true, would indicate an extravagance rendering poetry impossible, for we are dealing with a matter wherein quality and not quantity tells. No doubt the influence of his poetic and priestly father was not without effect on the developing mind of the son. In 1892 when young Yosano first came up to Tokyo he fell under the influence of Naobumi Ochiai, who has done much for the revival of Japanese literature. Ochiai was not all to Yosano that Shelley was to Browning, but he was some inspiration. He and his ambitious pupil at least agreed that unless a new reform movement took hold on Japanese literature there was little hope of achievement. And so we are not surprised to find Yosano in his earlier effective attempts at emotive composi-

tion, breaking way from age-long conventionalities and producing new forms more adapted to modern thought.

In 1896 appeared his first volume of verse, a tiny sheet entitled "*Tosai Namboku*" (North, South, East and West) which evinced in some degree a universal note. People at first began to look on him much as the West did at first on Walt Whitman, though the only likeness between them is in their radical departure from conventional verse forms. After the establishment of his magazine of poetry Yosano had a considerable following of young versemakers, all essaying the new mode of poetry. The nature of the themes most popular among the new set may be inferred from the name of the magazine, "*Venus*;" but they were not all amorous lyrics; they indulged more or less in apt references to the times, and often assumed a didactic tone toward the rising generation.

And then in 1901 came that precious missive bearing a poem from Miss Akiko for the columns of the "*Myōjo*" (*Venus*); the meeting of the pair followed, and they were soon married. Needless to say the magazine of poetry did not pay; and as the poets were all poor, it had to be abandoned in 1909. It was not without its influence, however, while it lasted, if one is to judge by the number of admirable poems contributed to it. The magazine gave the younger poets of Japan a public to assist them in showing the nature of their muse; but the public apparently would have none of it. The modern demand was for something anything but poetic. Never before had Yosano realized how hard the heart of the world could be. After these first trials, his poetry grew less sentimental. But there was on the other hand a hopeful increase of human sympathy, and a disposition to interpret life. This fanciful idealism is what suffuses Yosano's poetry and lifts it above the sordid ideals of his time.

Yosano's early verse had been usually short lyrics, but he now began to compose more and more *Naga-uta* or long poems in what is known as *chōshi* style. In revulsion against the coldness of his

unsympathetic environment Yosano, with his wife, went off to Europe; he was not satisfied and he wanted to feel the soul of the world. He appears to have found the most favorable environment in France, and he stayed in Paris most of the time, where he was a great favorite among the younger French poets. Nor was his wife Akiko less admired in the realm of poetry than her distinguished husband. They had a very happy sojourn in France and returned to Japan much encouraged by the appreciation shown them abroad. Asked to suggest a few of his favorite and most representative lyrics Yosano named the following, but no translation, however well done, could hope to convey the delicate fancy and pure music of the original:—

THE POET

Ware nageku
Kano adebito wo
Kano kimi wa
Na nashi teni nashi
Himociya to
Tune ni furuyo su
Saware mata
Kuwade nagaro
Subeshiru mo
Uyeshi adebito.

Alas, O noble soul,
Nor name, nor gold, hast thou:
Hunger and cold the whole
Of thy possessions now;
And so waste'er befall,
Thou alone dost know
How to resist the call
Of famine slow,
O noble soul!

A SHADOW

Usu-guraki
Kage kite nakinu
Tamate ashi
Nemarenu toko ni
Ashita yuku
Machi no oji ni
Zange suru
Mido no naka ni
Sate wa shiru
Azu no haka made!

She weeps! She weeps!
A shadow creeps!
With arms folded,
And sleepless holden,
Abed she lies;
And at sunrise
To temple goes:
Confession flows,
I know tomorrow
The grave kills sorrow!

THE FLUTE

Flu, flu, flu!
 Miko to naku
 Fuye nareri
 Waga uta no
 Minamoto no min
 Wakaki otoko
 Omina no yotokobi
 Mina nareri
 Flu, flu, flu!

Flu, flu, flu!
 Somewhere a flute is playing!
 My song too
 Somehow to me is saying
 Water too
 Is source of life's displaying.
 Boys, girls too
 All in joy are playing,
 Flu, flu, flu!

Akiko Otori, the wife of the poet Yosano, and herself a poetess of no small power, was born in the town of Sakai near Osaka in 1878. Her family were of the merchant class; but as she passed through the girls' school of her native place, she early evinced a love of poetry and literature generally. As a girl Akiko was specially fond of roaming among the hills and mountains enjoying entrancing views of natural scenery. She took up also a study of the Heian classics and later became interested in the literature of the Tokugawa period, both good sources of poetic inspiration. It has not, however, until she came under the influence of the literary circles of Tokyo that she was moved to essay the realm of verse herself. She owes not a little, too, to translations from British and American poets, which she read at this time. She knew little of her latent ability in verse until she appeared in the pages of the magazine already alluded to, when praise met her on every hand. We herewith give the poem which touched the heart of Yosano and led him to seek

her acquaintance and later her hand in marriage. Like Browning's opinion of his poetess and hers of him, this poem of Akiko savors of the "red ripe of the heart."

A PRIEST

Yawa-hada no
 Atsuki chishio ni
 Fure mo mide
 Sabishi karasu ya
 Michi wo toku kimi!

Soft is thy skin:
 Thou hast never touched blood,
 O teacher of ways
 Higher than mortal:
 How lonely thou art!

The poem appears to be a jibe at teachers of sinless perfection. To the Japanese mind, however, it assumes a sarcastic attitude toward the sticklers for rigid conventionality in modern Japan, a disposition wholly in sympathy with that everywhere evident in the poems of Yosano.

Kamakura ya
 Mihotoke narado
 Shakamuni wa
 Binan ni owasu
 Natsumi-kodachi kana!

O Kamakura, thou
 A Buddhist idol hast;
 Yet a handsome man, I trow,
 That Shakamuni wast,
 In his grove of summer trees!

We give one more from the pen of Akiko; it is in the new long metre:—

Asagao no
 Tsuru kite
 Kami ni
 Hana sakan
 Nete arina mashi
 Aki kururu made.

With the morning-glory
 Blooming in my hair,
 I shall wait the Autumn
 When you'll meet me there!



THE MOVIES IN JAPAN

By H. KOZU

THE craze for moving picture shows is not less acute in Japan than in western countries, and there is every indication that it may become even more chronic. The new form of entertainment has now spread until there is hardly a town of any size where the old-time theatre and story-telling hall have not been almost wholly abandoned for the wonders of the kinematograph. Tokyo itself already has several moving picture auditoriums where unceasing crowds pour in and out night after night to witness the latest sensation in movies. In the vicinity of the capital various establishments are engaged in the manufacture of films, where anything one likes may be had to order, from the decapitation of a Chinese criminal to the mobile poetry of a *grisha* dance. It is a marvel what some of these unpretentious places are able to produce with such meagre facilities. Out of an old shanty purchased for mere nothing a kind of photograph gallery combined with a stage is fitted up; and like a theatre it has its scenery, its carpenters, costumed actors and actresses, and the raucous stage director piloting them through rehearsal. Here human spectres move in front of the camera, with faces whitened so as not to come out black in the negative, and the result is a famous wrestling match, a love episode in which death is sought, or some noted scene from a historical drama. Japan has so far not produced any very remarkable vitagraph playwrights or actors, but from the present absorbing

interest in the subject it is safe to infer that they are on the way.

The Japanese had their first taste of movies in 1893 when an Italian brought a kinematograph show to Nagasaki. The mysterious invention soon attracted wide attention, and it was no time before the leading theatres of Tokyo and Osaka began to advertize movies as their main drawing card. A Japanese audience is usually silent, but the wonder-working movies created excitement that could not be suppressed. When the silent people gazed for the first time at their own kind jumping about in pictures after the manner of real life, and saw on the screen water dashing against a rockbound coast, just as they had often seen it do on their native shores, their speechless astonishment broke into a paroxysm of applause that still goes on.

At first, of course, most of the films had to be imported. No sooner did a successful film appear in Europe or America than it was at once secured for the Tokyo stage. It was not very long, however, before a vitagraph camera was imported and experiments began. No one can be surprised that the first films were some of the popular *grisha* dances, which thousands had long wanted to see but were too poor to afford. These native scenes made such a hit that they continued. One of the most popular was a film representing cormorant fishing on the Gifu river; then followed wrestling matches, and even battles by sea and land, as

well as noted scenes from the old historical dramas. At the time of the war with Russia there was a tremendous demand for moving pictures of the most stirring events of the great struggle. But all the best naval scenes had to be brought from the United States, which appears to be the only country willing to lend warships for moving picture purposes. Thus it was America that enabled the masses of Japan to see how their men behaved in the great sea-fights of that memorable war.

It is safe to say that the cinematograph show has had a greater influence in Japan as an educator and advertiser than in most other lands. The movies have proved wonderfully effective in various ways; and some even venture to assert that the annexation of Korea could not have been so peacefully carried out but for the power of the vitagraph. In the series of events that preceded that historic episode one of the most difficult was the bringing of the young Crown Prince of Korea to Japan to receive a modern education. This took place, of course, prior to annexation, and Prince Ito had not thought of formal annexation when it was decided to educate the heir to the Korean Throne in Japan. The problem confronting Prince Ito was now to have the young prince in Japan without arousing the suspicions of the Korean populace. No sooner had the Crown Prince been taken to Tokyo than wild rumors began to circulate as to confinement and cruel treatment. It was then that Prince Ito, always equal to emergency, bethought him of the cinematograph. He had men follow the Korean prince about during his daily routine, and vitagraph him in the most interesting scenes, such

as doing his tasks at school, visiting the Imperial Palace and being received in audience by the Emperor of Japan, engaged in games and at play; and then these films were sent over to Korea and exhibited before the old Ex-Emperor and the royal household, all of whom were delighted and expressed gratitude to the authorities for the kindness shown the young prince in Japan.

In Japan all classes, high and low, rich and poor, are intensely interested in moving pictures; and some of the nobility have made the business a hobby, purchasing the best vitagraph cameras and making films of whatever happens to take their fancy. Among the more notable of these amateurs is Count Saikai. In Tokyo there are now several dealers in films and the necessary apparatus. One of the first of these is still the most prominent, namely Yoshizawa; and there are other successful companies, such as the Fukuhō-dō and the Yokota Company. Under the auspices of English, French, German and Italian companies there has been an attempt made to form a film trust in Japan, and it is said there are indications that the trust will be a success. In spite of the number of films turned out by the Tokyo makers the supply is not yet equal to the demand, and more than 150,000 feet are imported every month. In these imports the Eastman Company of America has the largest share. The films made in Japan are much less pretentious than the imported ones. Not being blessed with much capital the Japanese companies cannot undertake anything on a large scale. There is no attempt to obtain films of distant places, scenes of important explorations, or 'hits' like railway collisions, hotel



GENERAL VIEW OF THE NIPPON FILM CO.'S WORKS, MUKOJIMA, TOKYO



CAMERA BUILDING



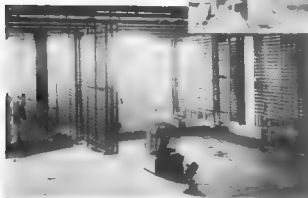
STAGE IN CAMERA ROOM



TAKING AN OPEN AIR SCENE



TAKING A SHRINE FILM



FILM DRYING ROOM



ASAKUSA MOVING PICTURE HALL

burning, and so on, though the Japanese films of the coronation of King George were excellent. For all of a more important nature Japan has still to depend upon imports.

Moving pictures have created in Japan the same moral problems that they have excited elsewhere. The public taste is on the whole for battle scenes, illustrations of valor and courage and scenes from nature, while comic situations come next in popularity. Among the lower classes the inordinate craze for the comic and the terrible has led to the introduction of films of questionable moral import. Pictures of Zigomar and blood-curdling detective tales have had to be put under the ban by the police, since it was discovered that many of the young criminals were excusing their exploits by saying they were but attempting feats seen in the moving picture halls. The civil and educational authorities are now taking it upon themselves to keep a close watch on the moving picture shows, and are advising the public to encourage films of historical importance, especially the best ones from the old dramas of the nation.

What the photograph has been to the ear the kinematograph has been to the eye among the Japanese. The masses have been afforded an opportunity of seeing persons and plays that they never otherwise could have afforded to witness. A play for which a charge of 2 or 3 *yen* would be made at the theatre, where most of the poor would understand nothing of what was said, may now be seen in the movies for 15 or 20 *sen*. As for special vitagraph plays the Japanese are not strong; their plots are too obvious and farcical, though this appears to matter but little in a country where action always seems more important than plot. Recently films of the life of Dante and Milton's

Paradise Lost have been exhibited in Tokyo with good results. But the masses crowd chiefly to see what is comic and highly sensational, which is only another way of saying that the Japanese are human like the rest of mankind.

There is no doubt that the present mania for moving pictures will continue with increasing fervor, and with corresponding investment and profit. Though there is a moral danger, the attitude of the government is so alive to the situation that all tendencies to evil will be minimized and perhaps for the most part eliminated. The Japanese authorities never hesitate to prohibit what seems inimical to the public good. This is seen clearly in the peremptory manner in which horse-race gambling was wiped out and lottery gambling done away. Consequently the moral influence of the movies may be left to the guardians of the people. Those who feel the effect of the movies most adversely are the story-tellers. From time immemorial Japan has had story-telling halls, small rooms able to accommodate 20 or 30 persons, where the people assembled for a small entrance fee to hear a story-teller recite tales of ancient prowess or incidents of rich wit and wisdom. These were to the public what the writer of fiction is to the people of western lands, or the ancient minstrels were to the Middle Ages in Europe. The same custom still obtains in Turkey. The former patrons of the story-teller have alas, abandoned him unmercifully for the moving picture hall. The story-teller will now be driven to become a writer, just as most of the *jūnikisha* pullers have been driven by the electric cars to adopt other and higher occupations. Thus progress makes its way, and the inventive genius of man has the largest part in the change.

WILL AMERICA MAKE GOOD IN JAPAN'S RAW SILK TRADE?

By DENZO KUME

ONE of the most remarkable facts in the history of American commerce is that although the United States has been one of the largest silk consuming countries in the world, and by far the most extensive importers of raw silk from Japan, the most prolific producer of this material, yet Europeans have always had a much more lucrative share in the raw silk transactions than Americans themselves.

As a matter of fact, during the forty or more years that have elapsed since the United States first commenced to look to Japan as the main source of raw silk supply, the middle men through whom the contracts and sales were made, have been for the most part Swiss or French experts resident in Japan. Thus we have the extraordinary circumstance that notwithstanding the fact that the raw silk trade between Japan and America was so extensive as to make the prosperity of the industry in either country vitally interdependent on demand and supply and vice versa, the American middleman was almost wholly excluded in favor of the European. The Japanese themselves have been much struck by this anomaly. They used to say that Japan produced her raw silk mainly to ensure the activity of the American silk mills, and that the latter were engaged in their extensive manufactures chiefly to ensure the success of raw silk production in Japan; and yet in the enormous

business involved in the purchase and export of the raw material the American themselves did not appear.

And the reason for this was not far to seek. American manufacturers and silk dealers had no experts on the ground who could compete efficiently with their Swiss and French rivals. America imported her knowledge of the silk industry from Europe. What experts she had were of the factory only; they had no experience in seeing the raw material produced and instinctively judging of its quality. It requires years of familiarity with raw silk production to enable one to cultivate that delicate capacity necessary to discern the quality of the fibre. The American industry at home had depended too long on European assistants, and the dealers in America had to continue to depend on them abroad where the raw material was produced. In doing business at such long range it is but natural that dealers are more disposed to trust to old time experts than to run the risk of loss by experiments, even with their own countrymen.

The American silk industry is yet scarcely more than a century old. Nevertheless its development has exceeded in swiftness and extent most of the original silk producing countries. The first silk mill was probably that of the Holt firm in Philadelphia, which opened up in 1815; but there was little in the

way of marked progress until half a century later. From 1860 the progress of silk manufacturing went forward with leaps and bounds, and now America takes over 80 per cent of Japan's enormous raw silk export. The total value of raw silk exported from Japan last year was about 150,000,000 yen; and of this the American manufacturers purchased material to the value of some 115,000,000 yen.

How much of this enormous output was exported through American hands? Comparatively speaking, a rather discouraging proportion. It must be admitted, however, that there was some improvement over former years. But the decrease in the volume handled by the Europeans is explained more by the recent aggressive entrance of Japanese exporters, like the Mitsui Bussan Kaisha, the Kiito Gomei Kaisha and others, than by any great indication of advancing activity on the part of American agents.

The American expert is fast coming forward, however, and the Japanese themselves confess their conviction that in time he will make good. But with the increasing efficiency of Japanese export firms, who always have a greater inside knowledge of the market than any foreigner can have, the competition will be very keen, and the American middleman will have to look up if he expects to win. Some of the big American mills are now putting their own representatives on the ground in Japan, but even these have for the most part to depend on native insight and counsel.

The American agent now handles scarcely more than one fourth as much raw silk as that exported by Japanese agents, and only half as much as the European agents send to the United States. Thus the American middleman as yet handles only 17 per cent of the raw silk despatched to American manufacturers and dealers.

For a time the Japanese were much puzzled to reconcile this inactivity with

the general reputation of American commercial agents for what some people call *goaheadativeness*; but they overlooked the fact that the export of raw silk to the United States began with and through European experts, and it was unreasonable to suppose that they could be supplanted by less efficient rivals in any short period of time. The raw silk market in New York is regarded by the Japanese as one of the most sensitive in the world of commerce. The dealer can never afford to run any great risk as to the quality chosen for him in the country of origin. In quality of fabric and art of production the American silk manufacturer is unexcelled, but as an expert among the silk growers he finds it no easy task to equal his more experienced Japanese and European rivals. But the habit of depending on the European is giving way, and the American dealers are not so loath as formerly to venture out on their own account.

At the commencement of the raw silk export trade with the United States the Japanese themselves were as ignorant of American conditions as American dealers were of conditions in Japan. Consequently they were almost wholly at the mercy of the European middleman. This drew many European experts to Japan where they reaped a harvest at the expense of the Americans and Japanese. Furthermore, the American dealers had a conviction that it was more profitable to deal with middlemen on the spot than to go to the expense of keeping special agents of their own in Japan. The middleman took some risks with the silk growers that a direct representative of the manufacturer or dealer would hardly be prepared to take. But the Japanese were not blind to the great profit the Europeans were making; and as the Americans were so slow to enter the lists in any determined manner, the Japanese soon resolved to do so themselves. And the Japanese did not do so

blindly. They made a special study of conditions in the American market; their men were not only silk experts of the first water, but they established reliable agencies both at home and in America, thus facilitating the operations and reducing speculation and risk to a minimum. The appearance of Japanese middlemen in the raw silk market created no little excitement. The result was an immediate and violent competition, which is still in process. The American agent will have a more difficult time of it in winning out now than before; for he has not only the European agent but the still more efficient native agent to face and overcome. But as the market is in the United States, America has the future in her own hands and the American middleman should be able to triumph in the long run.

There are difficulties, however, which dealers and manufacturers in far away America are apt to overlook or ignore. This apprehension was to some extent indicated by the visit of one of largest American silk representatives to Japan last year, Mr. Skinner of Holyoake, Mass. Mr. Skinner went to all the great silk centers of Japan and tried to get a first hand insight into conditions; but there is reason to believe that his conviction on departing was that the Japanese agent was as dependable as any, and likely to have things pretty much his own way. It is almost impossible now to find any foreigners who can be placed in the silk producing districts to superintend the output and choice of fibre, as efficiently as the Japanese expert. In order to detect unerringly inferior and superior fibre in raw silk years of experience in silk districts and in silk conditioning houses are essential. Here the Japanese agent has an immense advantage. Some of them were born and brought up in the midst of cocoons and silk reeling. They were educated for the business from early days, and their judgment is unsurpassed. On the other hand the Japanese cannot know so well as the American just what is wanted in the American market and the American mill. Thus some sort of coöperation is necessary. Moreover the American expert is better able to keep

his superiors informed as to conditions and prospects in the native market. Neither Europeans nor Japanese can so well do this direct work as Americans themselves.

The stress of competition in the raw silk trade in Japan is, therefore, no longer between the European expert and his American rival, but between the latter and the new exponent of Japanese direct trade. Here at present the warfare wages. So far the Japanese has proved some three times more successful than his American competitor. The reason of this is that, apart from considerations already advanced, the relations of American agents with the silk growers are of so recent a date that they cannot get the run of affairs as readily as the experienced native agents. A great agency like the Mitsui Bussan Kaisha, immensely wealthy, thoroughly efficient as silk experts and soundly reliable as a firm, cannot easily be superseded by any competitors however ambitious and progressive. Agents such as these, and they are not alone, can go in any silk district and buy up the growers at leisure. The latter are apparently always in need of money, and are therefore glad to make prior contracts, even long before the crop has come in. An American agent can hardly command sufficient self-confidence to make contracts so far ahead with growers upon whom he does not really know whether he can depend, either as to quality or quantity. But the American agent will have to rise to this faith and capacity if he is to compete with his Japanese rival. It is simply a case in which the financially strongest and most expert purchaser will triumph; the man who is able to discern where to expect the best quality and can buy it for the lowest price. And this requires a knowledge of the character of the individual producers and local conditions that but few foreigners can hope to command. The main hope of the foreigner is in close coöperation with Japanese experts. The American expert will know what is wanted; and the Japanese expert will know where it can be had to the best advantage.

YOUTH OF OLD AND NEW JAPAN

By DR. JIKEI HOJO

(PRESIDENT, TOHOKU IMPERIAL UNIVERSITY)

A STUDY of the student life of a nation enables one to form some idea of the mental and moral trend of the country. If we compare the motives and ambitions of the young men of old Japan with those in our colleges and universities to-day, what differences do we find? During the Meiji period alone it is evident that the change in students' ideals has been very great. From the beginning of that period on to the 23rd year of the era the young men of the nation were moved by an ambition unlike that which took hold upon them toward the end of the period, and at the present time the change is still greater. The main ideal of young Japanese at the beginning of the Restoration period was usefulness to the state. Their one object in obtaining an education was to become more efficient as instruments for the good of the country. They had an ambition for national affairs, a high ideal of justice, and they were determined to assist in the progress of the nation. In their eyes the state was everything; and for its interests they were even willing to give life itself. No degree of sacrifice was too great if it were only for the state. Their ambitions were aroused to patriotism partly, no doubt, by the dangers to which their country was exposed. After a sleep of some 300 years Japan had awakened to the fact that she had been left behind in the race, and must get busy if she was to overtake the other nations of the world. This could not be done without men of ability and education to guide and labor in furthering the nation's destiny. The spirit of the young men of that time was truly magnificent. Selfishness never seemed to mar their motives; the persistence they revealed in

overcoming obstacles was nothing less than heroic. In the midst of ignorance, confusion and bewilderment these young men led the van to enlightenment, going through fire and blood till feudalism was no more and Japan was established on a modern basis. Their methods were crude and their manners rude but their ambition was unsullied and their purpose noble.

This attitude of mind is clearly seen among the young men of Japan at the time of the Satsuma rebellion. Those who lent assent to that rebellion were mistaken, but no one questions the purity and loftiness of their motives. Many of them were students and represented the student life of that time. It is plain that their one object in acquiring education was to be more useful to the state. There were hundreds of young men at that time who considered it beneath them to undertake anything merely for their own sakes; enterprise that did not make for the progress of the country was to them ignoble. If they sometimes indulged in high talk, and gave way to passion, were often unrestrained and headstrong, the worthiness of their aim never varied. Indeed it is an inspiration to-day for anyone to look back to the young men of that time, whose lives were simple, sincere and heroic. From them emanates a moral and spiritual brilliance that we miss in the youth of to-day.

Coming down to the latter part of the Meiji era we find a distinct change in the student type. This is in no way more easily discernable than by observing the behavior of students during a school strike. There were strikes in old times too; but they were organized with a proper leader, and when they came to deal

with the authorities, those who organized and led the strike were not afraid to own it and be ready to bear the responsibility. Not so to-day, however. We have strikes to-day and the strikers are organized and have leaders, but it is impossible for the authorities to find out who are the leaders and who is responsible. Here at once is a wide divergence in character between the two periods. To be prepared to be responsible for the consequences of one's actions represents a high type of mind that no nation can afford to let die. The consequence is that in old days a strike among students had a wholesome moral effect; whereas to-day the after-effect is almost wholly bad. Peace was made with honour, and all went on afterwards with harmony, as if nothing had happened. But in dealing with the youth of our day peace is little better than a compromise, of which neither side is proud. No one has the courage to lead and make known what the real object of the strike is, and the end is unsatisfactory to both sides.

With this weakening of the old moral fibre one is not surprised to find that most of the young men of modern Japan are educating themselves for anything rather than for the use of the state. The old patriotic ambition has gradually lost its hold upon the student mind. Each man is now ambitious only for himself and his own interests. The main thing is to get a profession and make a living. They want an education directed to the end of enabling a man to get money. Our youths study what they think will enable them to succeed quickest. No old classics, no arts, no metaphysics, no religion; and even science is pursued not to *know* but to *get*. Education is not sought to make *men* but to make *money*. No one is concerned with eternal things. All that interests youth is immediate gratification. And some imagine that they are much better than their fathers. Of course the change must in some measure be ascribed to the social and industrial revolution that has been going on for some time in Japan; but the real man is not so easily conquered by environment. The spirit so worthy of

praise and admiration in the early Meiji men was not so subservient to materialistic ideals. It is difficult to regard as exemplary an ambition that is purely selfish. If all education means to a man is that he gets a diploma, he had better not have wasted his time. If education does no more than promote selfishness there is something radically wrong somewhere.

We should not ignore the good points, however; and there are many to be admired. One is the greater respect of the modern student for his own individuality. He is not so prone to be headstrong and unruly as the student of former times. He is more sophisticated, more secretive and subtle, characteristics, alas, not always admirable and good. We approve the movement toward development of individuality and firmness of character, but we fear the motive and are solicitous for the moral spirit of the average young man of to-day. He forgets that society is made up of interdependent units, no one of which can live unto itself. The altruistic ideal is as necessary to the strength of the nation as it is to the solidarity of society.

Education must be regarded as seriously defective if it encourages only individual interests, without any regard to national destiny. We cannot expect too much of youth, but we can instil into the developing mind a wholesome respect for society, its useful and moral customs, and all that tends to promote the strength and progress of the nation. The young man should be taught to aim at more than personal independence; he should be encouraged to look forward to adding something of moral and spiritual worth to the state. I am quite aware that the same insidious tendency to selfish ideals in education is prevailing in many other countries, but that is all the more reason why we must labor to combat its taking hold on Japan. If this is the only way we can imitate foreign nations, it were better that we had never known them. Japan has much, in manners, in customs, in spirit and character, that is worth preserving and handing on to posterity. We must never lose the spirit that has made us a miracle in history.

A LADY BANK PRESIDENT

By "MIYAKO"

TO Japan, the country where, above all others, woman is supposed never to take precedence to man, has been reserved the honor of having the first lady bank president. The woman accredited with the achievement of breaking the barrier between her sex and the management of a financial institution, is Mrs. Kin Seno, now head of the Seno Bank, Tokyo. And president in every sense of the word she is, ruling those under her with an expertness and efficiency worthy of a great financier, which she undoubtedly is. Examples there have been to some extent of Japanese women that have been and are bank directors, the position having fallen to them by inheritance after the death of husbands or relatives; but Mrs. Seno is the first woman to organize and manage a bank and assume the office of its president, either in Japan or probably in any other country.

The Seno Bank of Commerce was organized with a capital of 500,000 *yen*, and started on its course a little more than a year ago, with Mrs. Kin Seno as president, Mr. Inosuke Seno, her grandson, as managing director, and his wife and children as the main stockholders.

The Senos came of their means through the father of the family, husband of the bank president, who was a prosperous merchant of Hokkaido. After Mr. Seno made his millions he resolved to utilize the money by establishing a banking business in his home town at Fukuyama, Hokkaido, but before he could execute his plans, death took him.

The wife, though left alone, was equal to the emergency, and determined, despite the change of circumstance, to carry out her husband's intentions. He had purchased a lot of ground as a site for the future bank in a good position in Fukuyama, but the widow had a longer head, and decided that there would be greater opportunity nearer the national capital; so she resolved to move to Tokyo. Thither she departed with her grandchildren and bought a favorable site for her contemplated bank in the suburbs of the metropolis at Okubo. There was of course some disadvantage in not being able to set up in the great banking center of the capital, but Okubo had good facilities of communication, beside the convenience of being near her residence, and a good place for the education of children. She had a firm conviction that her enterprise would succeed if only founded on honesty and public utility.

Mrs. Seno did not establish the bank without making long and careful preparation. First she placed her adopted son, Inosuke Seno, in a national financial institution so as to become familiar with finance. After he mastered banking he was appointed to the revenue office in Hakodate, where he had further important and useful experience in the manipulation of finance. Having satisfied the old lady that he was capable of undertaking the business of banking, she resolved that the time had come to launch out on the enterprise her husband had had at heart. It was then that the family moved to Tokyo and commenced the business of banking.

Application for the necessary permission to establish a bank was made to the authorities and accordingly granted. The new institution was started in the form of a joint stock company with most of the stock in the family itself. A little over a year ago the bank opened its doors for business, and the first year's transactions have proved signally successful, as well as doing a good general banking business, the bank declaring a dividend of over 6 per cent.

The life of the institution, however, is the president herself, now a woman of over 70 years. Residing but a few blocks from the bank building, Mrs. Senō is in the president's office sharp on time every morning, ready to consult with her subordinates and consider the transactions of the day. No member of the staff is more punctual and prompt in business than the president herself. The people gaze after her curiously as she passes back and forth between her house and the office, being somewhat in awe of a woman who is head of a bank.

Mrs. Senō is in many respects a woman of remarkable personality, and no one can meet her without being impressed by her character and discernment. With sparkling brown eyes, rosy cheeks and pearl-white teeth, she hardly looks her 70 years; while her simple dress of figured cotton stuff would never indicate that she was a woman of wealth. But her simple and unostentatious ways have a wholesome influence on her subordinates and on all who know her. Her husband when alive used to say: "Better a dress of clean cotton than a soiled one of silk." This principle of frugality characterizes all she does both in public and private life.

In the operations of the bank nothing of any financial importance is ever done without her approval and direction. She is president in every sense as well as in name. In regard to the general affairs of the bank it is her principle to make each of her subordinates responsible for the task entrusted to him, and to allow no one else to meddle or interfere with him in the performance of his duties. She is accustomed to say that no one entrusted with a responsibility can perform it to the best advantage if others are always meddling. In all important matters, like loans and investments, she herself gives the final decision. In other matters the head of each department is responsible. The president is regarded as the most expert accountant in the institution. In calculating on the abacus she is unexcelled. If one of her subordinates makes a mistake or commits a blunder of any kind, she never reproves him or points it out in the presence of others. Whatever she has to say by way of reproof or criticism takes place in the privacy of her office; and no one of the employes knows anything of what the president thinks of the others.

Mrs. Senō is a woman of great modesty of manner, though ever revealing a wonderful adroitness of thought and great promptness of action and initiative. She is admired and feared for her extreme shrewdness, and loved for her great thoughtfulness and generous sympathy. Those who serve her do so as much out of reverence and love as for the wages they receive. She boasts that she can trust all who serve her, whether they are under her eye or not, which is more than the presidents of some bigger banks can say. Though



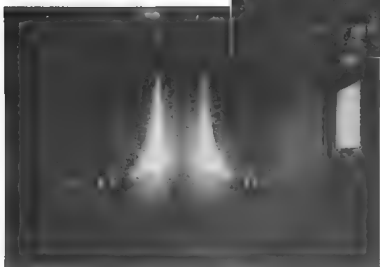
MRS. KIN SENŌ, PRESIDENT SENŌ COMMERCIAL BANK



THE BUSINESS ROOM



RECEPTION ROOM



DIRECTORS' ROOM

generous to a fault Mrs. Senō can never tolerate the slightest laxity as to duty or the use of money. Anyone taking advantage of her gracious manner would meet with short shrift; and yet if one of her employes is ill or has illness in his family, Mrs. Senō is the first to call and offer assistance as well as sympathy.

When travelling, this humble bank president usually goes third class. After she became a large shareholder in the railway she was presented with a first-class pass on the line, but she still went third. One of the railway officials ventured to remonstrate with her for this modesty, and she replied that as a part owner in the railway she felt that to some degree she was a host rather than a guest, and that she should leave the first-class cars for those who had tickets, and were often driven to inferior cars or lack accommodation. This in itself is sufficient to indicate the character of the woman.

At the same time Mrs. Senō is no miser, as is easily seen from her generous contributions to the public good and to private charity. When the war broke out with Russia many patriotic Japanese went to the authorities and offered subscriptions toward the war chest. The first person to do this was a woman, and that woman was Mrs. Senō, now president of the Senō Bank of Commerce, Okubo. This is in itself sufficient to enshrine her in the heart of the nation. Indeed there are few bank presidents that are as fully such in character as in name to the degree that this woman is. Most of her funds are in-

vested in concerns that promote national progress or some public good, and are designedly so invested. She is the ideal of what is meant in this country by a Japanese citizen.

When the Senō family said farewell to the old homestead at Fukuyama in Hokkaido to move to Tokyo, there was universal sorrow in the community; and to show her own regrets at separating from her old neighbors Mrs. Senō made liberal contributions to public charities and distributed rice bountifully among hundreds of poor families. Mrs. Senō spends no money on ordinary pleasures, such as the theatre and other city attractions. Her greatest pleasure is in spending evenings with her grandchildren, telling them stories, asking questions about their lessons, hearing the gramophone or the violin, and generally promoting the education and development of the children. She says she never feels real happy except when helping others. The family motto has long been the one word, "sincerity." When one of the children quarrels, or otherwise offends, she always leads it apart, and bringing the little transgressor before the family altar, she points to the ancestral tablet there enshrined, on which is inscribed in golden text the family motto: "Sincerity." Simply remarking that the wrong committed is contrary to the teaching of the family ancestors, she lets the little one depart, no further rebuke being necessary. Mrs. Senō is thus a remarkable example of the type of woman which Japanese civilization can produce.



CAPTURING THE LEVIATHAN

By "ONZAN"

FROM old Japan has been a land of leviathans, more especially leviathan of the deep, as may be inferred from her mythology, tales of the dragon; and even in her poetry are to be found verses in reference to whales and other sea monsters. Tradition has it that when Jimmu Tenno, the first Emperor of Nippon, completed his great campaign in subjugation of the savage hordes of the north land, he celebrated the triumph in a great banquet on the sea beach, on which occasion the conqueror composed a poem, wherein the chief of the savages was compared to a whale caught in a net. The inference is obvious that for more than two thousand years the whale has been a familiar object of pursuit among the coastal inhabitants of Japan. In the Manyoshu, too, the oldest anthology of Japanese literature, there is frequent mention of the whale. A favourite pillow-word in Japanese poems of the early days is *isanatori*: *isana* means 'whale' and *tori* means 'catching' indicating how closely the feat of capturing this great fish was associated with national songs of triumph, impressing itself permanently on communal memory.

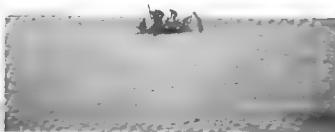
The old method of catching the whale in Japan was more simple if less successful than the methods used to-day. The boats of primitive times were too insignificant to sail the stormy seas in pursuit of monsters of the deep. The plan adopted was to wait on shore till the leviathan put in an appearance, a plan

used to some extent even down to the present day, especially among the less pretentious whale-fishers. A watchtower was erected on some eminence, from which a sharp lookout was kept, while the hunters remained in readiness to man the boats. As soon as the watchman spied a spray of water ejected above the surface of the sea, or actually caught sight of a whale tumbling about in the offing, he gave the alarm, by shouting or by messenger in old times, and by firing a rocket in more recent days; whereupon the men rushed their boats into the sea and put off in the direction indicated, the skulkers at the oars and the harpooner perched in his wonted place in the bow. The onset was enough to terrify the hugest monster afloat, for no less than 30 or 40 well manned craft set out in pursuit, and the leviathan was quickly surrounded by some four or five hundred men, each one with battle in his eye. Every time the whale came to the surface he was forthwith stabbed by spears from all directions. Whether he maddened and lashed his pursuers and assailants into the air and spilled them about on all sides, seemed to matter little to men who could swim like fish.

The harpoon of old Japan was an effective weapon in its way. It consisted of a stout shaft of oak, pointed with a steel barbed point, the barbs on hinges that permitted them to open out, so that after they entered the body of the whale they could not be withdrawn again.



JAPANESE WHALERS



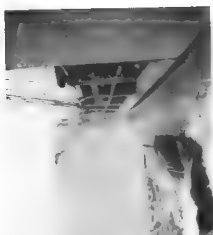
BOARDING A WHALE



TOWING WHALE
ASHORE



CUTTING UP THE WHALE



DRAWING UP THE WHALE



WHALE-FISHING, STEAMER
WITH GUN



STRUGGLING
WITH
HARPOON



HARPOON TAKES EFFECT



WHALE BOUND HOME

CAPTURING THE LEVIATHAN

From the earlier and less effective weapons the whale often wriggled free, but those of later times held, once the penetration was deep. And a line was attached to the end of the harpoon shaft, just as in western countries, the whale being unable to get clear of the boat, once he was successfully harpooned. It was a long and dangerous process, however, for the whale had to be pierced many times before he lost blood sufficiently to grow weak and give in to his enemies. But in time he is exhausted, and when finally he floats helpless on the surface of the deep, the song of triumph is loud and long. Strong ropes are then attached to the carcass and it is towed shoreward.

Every man who takes part in the capture is entitled to a share of the prey; and consequently the whale has to be divided among the villagers. There is an old saying in Japan to the effect that "one whale makes seven sea coasts rich," which shows what the capture of big fish meant in the poorer days of the nation. In fact the capture of a whale meant the harvest of a year to the fortunate community. They risked their lives for their living, and they duly appreciated the result. Not often could the capture be made without losing some one, a husband, a father or a brother. It was a serious business, and when successful, the gratitude was great. Like insects on the leaves of trees, floating on the deep, they set sail into regions of unknown danger, into the very face of death; and the tiny insect upon the drifting leaves attacked a monster as big as a mountain. Should the monster lift so much as a fin, the insects were hurled into the air as dust, and some were overwhelmed in the tide. The whale-hunt had thus always an air of mystery. It was an adventure of the most exciting nature, and called for courage and great presence of mind; and the whale-fishers were among the most admirable of men.

With the advent of western ways and means of taking the whale most of the former methods have passed away. As

soon as European and American ships began to cruise about the coasts of Japan they discovered the wealth of the whale fisheries. The Americans were the first to enter the new enterprise. The American whalers were more expert than the native fishers and gleaned the richer harvest. One of these ships is said to have taken home in one season as many as 2,400 barrels of sperm oil. The American market was affected by the rich harvest from the coasts of Japan. Europe heard of it, and in no time whalers from Norway and other lands came upon the scenes. In the year 1846 no less than 290 foreign whalers were busy along the coasts of Japan. It was not long before the whale crop began to decrease, and the Japanese fishers felt the pinch severely. The foreigners had come in with their superior equipment and reaped the harvest, leaving the native hunters without redress. Worse than all, the foreign methods had driven the whales off shore, where the native fishermen could not follow them, so that they had no chance to catch even the few that had happened to escape the invaders.

The Japanese realized that unless they adopted the western method of pursuing the whale, the business would be all up with them. In 1894 a man named Akahide Sekizawa imported American whale ships, and was so successful in using them that others had come well into general use. In that year, too, one, Jūrō Oka, introduced the Norwegian system, forming a whaling company for the purpose, and in the first year paid the shareholders a profit of 180 per cent. This Company developed finally into the Oriental Whaling Company, now one of the wealthiest in the Empire. In 1908 the company made a profit of about 2,500,000 yen.

At present two whale-fishing systems prevail in Japan: the American and the Norwegian. The American system is a kind of improved form of the old Japanese method. Boats manned with rowers and harpooners cruise in the vicinity,

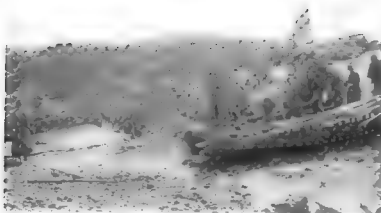
ready to attack the whale when he appears. The boats are in charge of an accompanying ship, from which they are lowered when the grounds are reached. The Norwegian system is somewhat different. This system attacks the whale with guns, like a battleship. A steamer of about one hundred tons and capable of some ten knots an hour, carries a whale gun in the bow. The gun is about five feet long, and shoots a harpoon, like a rocket, with a line attached. The gunner must be an expert at the business. He posts himself at the gun, and when the whale is seen, it is approached till within about 120 feet, when the mark is taken. After the harpoon enters the body of the whale and the monster begins to pull, the bars open out and the harpoon is there for good. The line of some one thousand feet gives him plenty of play; and he is thus worried till exhausted, when capture is easy. This method requires a very skillful gunner. The Norwegians are unexcelled at it; but in recent years the Japanese have proved wonderfully expert, and on their ships Norwegian gunners are not employed so much as formerly, though many of them are still engaged on the Japanese whalers.

The most expert whalers in Japan come from Kyushu, the oldest and most experienced of the whale catching districts. The wealth brought to Kyushu by the whale fisheries every year is something enormous. Every portion of a whale's body can be used. Whale meat is to the inhabitants what beef is to western people. The greatest centers are the Loo Choo islands, Goto and Hirado, the provinces of Kumano-ura, Kii. In Tosa, Choshi and Shimosa the fisheries are also quite active, as well as off the coast of Korea.

Japan, like England of old, taxes the whale. Was it not a custom in mediæval Britain that when a whale was taken within three knots of the land it became the property of the king? The head of every whale caught had to be offered to the king, and the tail to queen. In Japan too it was an old custom, especially in Choshi, that if a whale were killed, one-twentieth went to the *daimyo*, and if

found dead, one-tenth must be so presented. The present whale tax is a prefectural impost and differs according to the district. It usually amounts to from 30 to 100 *yen* a whale.

The excitement of cutting up and dividing a captured whale, according to old style, is something to witness. When the huge body lies high and dry upon the beach the men strip themselves naked and go at the carcass with big saw-like knives and cleavers as heavy as axes. They cut their way into the body of the monster as if tunnelling under a hill. Shouting and gesticulating they penetrate to the innermost, each coming out with some new section of his 'innards' to be laid away. In and out of the big incisions made, they rush, covered with blood, looking like horrid red devils, while the population gathers round to witness the absorbing operation. Some time ago while this sort of thing was in process, the men cutting and cleaving with great activity and excitement, there was a sudden report, as of a gun going off, and one of the men fell dead, protruding from the side of the bleeding monster. It seems that in capturing that whale shells had been used. One of them had entered his body without exploding. When struck by the axe, it went off, killing the man on the spot. The old whale-fishers of Japan have a habit, too, of singing a requiem for the consolation of the spirit of the whale as the carcass lies helpless on the water, the song sounding somewhat pathetic across the waves. And when the big carcass is brought ashore the men hold a great feast, a sort of banquet of victory. At this feast they beat drums and chant a refrain, known as the *iwai* song. After each has sung, the whole company lifts hands aloft and the music ends. But among whaling companies, which are fast supplanting the old-time fishers, ancient ceremony and ancestral custom are giving way to what is purely practical and materialistic. In old Japan labor and adventure partook of poetry and religion. The activities of men were shared by the interest of the gods. To-day labor is soulless, a matter of money and enough to eat and wear.



WHALE BOATS



CUTTING UP A
WHALE, TOSA
PROVINCE



LANDING A WHALE



PROCESS OF MANUFACTURE

Original from

UNIVERSITY OF ILLINOIS AT
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JAPANESE TOWELS

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THE JAPANESE TOWEL

By "AKINDO"

TO any one not familiar with the Japanese towel its mysterious significance will be unknown. To begin with, it is not at all the sort of thing that in the West might be fancied from the name. It is a long piece of cotton fabric of a rather gauzy nature, the length being about two feet and the width some ten inches; and the whole is ornamented in blue figures of rare and artistic design. The higher classes use it for drying the face and hands after ablution, but in addition to such uses, the humbler classes make a handkerchief of it as well. Thus it is a common sight wherever one goes, hanging from the girdle of the laborer to mop his perspiring face and to wipe his hands when he washes off the soil. The custom lifts him eminently above the western laborer who is wont to resort to his sleeve or his trouser legs to relieve his hands of moisture. And so the Japanese never lifts a towel to his face without beholding some fair scene depicted thereon, to remind him either of the beauty of his country, the habits of wild life, or the history whence his race has sprung.

Now, when foreigners began to come to Japan they deemed the Japanese towel too limited for their purposes, and imported the article to which they had been accustomed from childhood. Japanese manufacturers soon caught on; and now the Japanese can produce as good towelling after the western style as any one would want. But the foreigner could not rest content to give up hope of being able to make

some possible use of so dainty and artistic a thing as the native towel. Consequently the foreign lady began to cut them up for breakfast doylies, and patch them together for table centers and breakfast or tea cloths, as well as for summer bedspreads. The delicate blue designs were quite artistically set off by the adoption of this plan; and the habit became universal, until now the Japanese themselves do a hustling trade in transforming the native towel into pieces of household linen and finery.

If one is walking down the Ginza, the main street of Tokyo, where the tram lines cross at Owari-cho will be seen an old fashioned shop for the sale of native towels and *tabi*, or socks for wearing with *geta*. Here the shop-men squat on mats just as they did centuries ago, some cutting out and others sewing up the dainty covering the people use on their feet. The master of the establishment, in his old costume, will be seen somewhere in the background, ready to welcome the customer with his incomparable bow; and among the customers will be found almost as many foreigners as Japanese, the foreign ladies occupied in endless dreaming over what designs in towels to select; for this *tabi* shop also deals in towels. Among them are many tourists; for the visitor to Japan can bear home with him or her no greater curiosity than a native towel, especially if designed for transformation after the manner of the local foreigner. To attract the special attention of the tourist, not infrequently foreign letters

and designs are stamped on the towels, and the purchaser displays a sad defect in taste if induced to prefer these to the real native design, which is always much more artistic and beautiful. At first it seemed somewhat mysterious to the Japanese towel-shops to see the demand for them among foreigners. The merchants could not make out what the strangers wanted with the towels. The Japanese laborer often ties a towel about his head in lieu of a hat in hot weather. Did the foreigners want the towels, peradventure, for any such use as that? In time it came to be found out, however, that the foreigner did not utilize the towel after the Japanese fashion at all; he transformed it into something wholly different. It was being made up into all kinds of table and bed linen; and as the colours are fast, it washed well and always looked pretty. The custom of so utilizing the Japanese towel has now spread through most of the Far East, and even to the west, and there is an increasing export to supply the demand. The extent of exports in these towels, which singly cost only a few *sen*, was, last year, over 158,000 *yen*, which, this year, promises to be doubled. Indeed the extent of export is not actually known; for there is a considerable export of the towels made up into table cloths, table napkins and bedspreads, and are included under these heads in the export lists.

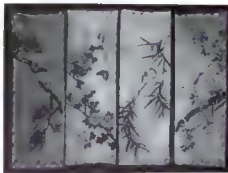
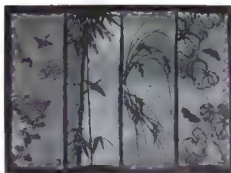
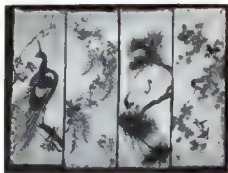
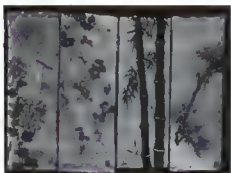
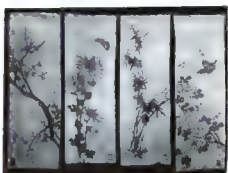
One of the largest export firms engaged in this trade is the Nakatora Company in Kanda-ku, Tokyo, where more than 200 hands are always busy preparing, printing and packing the towels for export. The mode of dying is unique and interesting. The patterns is cut in paper stenciling. A *tan* of

white cotton cloth is taken, that is, a piece about 24 feet long and about one broad, and the cloth is laid along a board of equal length. The whole *tan* is printed with the same pattern, and will make several towels of similar design. The paper stencil is laid on the end of the cloth, covering the length of one towel, and then smeared with a kind of rice paste; another towel length is then turned up over that, exactly even with the towel length underneath. Then another stencil is laid on exactly even with the last; and another length of towel is turned back over it after it is smeared with rice paste; and so the process is continued until some two *tan* of cloth are folded in this manner with stencils of the same pattern between and exactly over one another. Then the square bundle is placed in a press. Indigo dye is poured over it, the colour going through the cutting in the stencil only, and so soaking down until it appears through the bottom stencil, an air pump being used to force the dye through as quickly as possible. As soon as the dye has gone through the bundle, the stencils are taken out and the rice paste is washed off, leaving the beautiful blue pattern indelibly outlined on the material. The whole thing need not take more than half an hour. The Nakatora firm turns out about 200,000 towels a day.

Like most Japanese firms the headship of the establishment is hereditary; and Mr. Torakichi Inouye, the present occupant of the position, is the fifth descendant of the founder of the business. Though yet only a youth of 22 he has made an excellent manager, and has been so acting since he was eighteen. He it was who saw the export possi-



JAPANESE TOWELS MADE INTO HOUSEHOLD LINEN



JAPANESE TOWELS: NATIVE DESIGNS

bilities of the Japanese towel; and having an expert eye to business he began to send towels abroad with instructions of how they could be utilized, and samples of the same. The trade has so increased during the last four years that he has now to fill orders reaching the enormous volume of some 12,000,000 towels per month. The young manager did not enter upon business without first obtaining a good general education; he is a graduate of the Keiogijuku University; and having been brought up in the atmosphere of towel production, he is familiar with every phase of the trade, and it is not to be wondered at that he has made such a brilliant success of it.

In the towel business as confined to Japan it has its busy and its slack seasons; and the young man, upon assuming the management of the firm, was at first much at a loss to know how to tide over those slack seasons without loss. It was in pondering this problem that he hit upon the possibility of developing an export trade. The possibility occurred to him from reading an old commercial magazine that happened to fall into his hands one day. He figured out that the towels that would have most attraction to foreigners would be those of such design as to form one

complete pattern if sown together, and be artistic and beautiful at the same time. So he set to work designing and worked out some very beautiful results, that are having an immense vogue abroad. He is ever studying and inventing new styles and designs. He has now produced towels which, when put together, make very pretty summer curtains, and even dressing gowns. He consulted with foreigners, who assured him that the results would be considered beautiful abroad, and they advised him to enter upon the export of the towels. He acted upon the advice; and by advertising in foreign papers and magazines the demand increased, until in a comparatively short time he had plenty of orders from abroad. The business has gone on increasing until the firm is now the largest in Japan. Among the foreign firms that deal in the export of the Nakatora towels are Messrs Jardine, Matheson and Company; Samuel and Company; Davis and Summers and so on. Most of the exports up to the present go to the United States and Australia, but there is an increasing demand in Europe. The average output for the last ten months has been about 1,400,000 pieces per month. The actual number of pieces shipped in the ten months was 77,990,000.



MY PEOPLE

Teru ni tsuke

Kumoru ni tsukete

Omou kana

Waga tamigusa no

Uye wa ikani to!

x x x

Whether it rain or shine,

I have one only care:

The burden of this heart of mine

Is how my people fare!

By His Majesty the Late Emperor,

Trans. by J. Ingram Bryan.

THE REGIMEN OF WOMAN

By KUROIWA SHUROKU

ONE of the most pressing and interesting questions in modern Japan is the future of the Japanese woman. What road should she take, and what direction does she appear disposed to follow? Japan is growing desperately anxious that the future of her womanhood shall not be as it may be, but as it ought to be; and must be, if progress is to be expected. Woman's future, in Japan no less than in other countries, cannot be wholly independent of the trend of society generally; but as this often takes a turn quite different from what was anticipated, a nation should have a definite ideal for its womanhood, and assist the rising generation in cultivating it. The nation should have its mind made up as to the way woman should go, and then see that she walks therein.

In this respect, one may presume, there should be no great difference between the ideals of the east and the west. In all progressive countries to-day woman, for economic reasons, is being forced into occupations other than domestic. The woman of our time has the same desire as her brother or husband for luxury and pleasure, both of which are impossible without some degree of financial independence. Woman is coming to be as discontented as man unless she can gratify her will. And, moreover, a good many men now-a-days are not above seeking wives who can command an income in some way. With the progress of education, too, and the growth of enlightened ideas as to rights and freedom, women are refusing to be longer treated as toys or slaves by men; and this alone is sufficient to drive all the more high spirited females toward economic independence.

Thus pressed by the general current of the times women are more and more

forsaking domestic life and responsibility in Japan, as in other lands, and the nation has to face and deal with the new conditions. Such changes are far more radical and revolutionary in Japan than abroad, for in this country we are not prepared for them, whereas in occidental countries the revolution has been slow enough to give time for thought and preparation, though in some respects the change in Europe has been so rapid and radical as to render the situation acute, as may be seen from the suffragette agitation in Great Britain. In Japan the male notion of woman's duty has hitherto limited her to the sphere of home and its duties. The main idea was attention to the kitchen and obedience to her husband. When the Japanese man thinks of marrying, his one idea is to get what in common parlance is called, "a good wife and a wise mother" to make a home for him and his children. It is now seen, however, that the mere desire of man cannot direct the social current. In Japan at least the 'kitchen standard' of wifehood is fast becoming obsolete; and many are crying out for "strong wives and brave mothers," if not in some cases for "ready-cash wives and dollar mothers."

Such is the current of society, and we cannot get out of it. This being so the only thing to be done is to make the best of it. It is our duty to utilize the tendency of the times for the best interests of the nation: in other words, to direct, as far as we can, the social currents along wise and fertile courses, so as to produce the best results under the circumstances. In this way tragedies will be rendered as few and far between as possible.

It is generally recognized that the women of occidental countries are more

advanced in this respect than those of Japan. But if the British suffragettes represent the vanguard of female liberty, the Japanese will be content for some time to come to have it so. Such tactics are good examples of the tragedies we wish if possible to avert by the way, in Japan. There are therewith associated errors of statesmanship, too, that Japan must by all means avoid. Happily there is, as yet, slight danger of suffragetteism in Japan. We are not of those who cry safety before we are out of the bush, however; and it may well be, indeed, that tragedies of another kind are yet before us.

In her struggle for freedom against the domination of man, the Japanese woman has one weakness she will have to overcome, before her future can be hopefully assured. She woefully lacks a capacity for that *neutral attitude* which she must assume toward man, if she is ever to measure swords with him successfully, and meet him at last on an equal footing. By a neutral attitude, I mean the capacity to unsex herself on all occasions of competition with man. If a woman goes into business, for instance, her only hope of competing successfully with her male rivals, is to assume the habit and character of one who is neither male nor female, but simply a person filling a certain position and fulfilling the duties required in the most approved way. Now this is very difficult for a female like the Japanese girl, who on all occasions never forgets that she is a woman, and has woman's ideals to live up to. But the more womanly a business person is, the less likely is such a person to do better than a man at the same work. It is, therefore, next to impossible for the Japanese woman to undo her centuries of womanly quality and attainment and assume the hard, matter-of-fact attitude of a business man. Her whole mental make-up and temper are against it. How can she succeed in making herself neither a man nor a woman, but simply a plug in a hole? The very minute that in the transaction of business she comes in contact with one of the opposite sex, the Japanese woman shows that she is

a woman. She is always conscious of the delicacy of her sex, and that man rules her, and that she never knows but that the man she is trying to strike a bargain with, or out-do in some transaction, may some day be her lover and husband. This sex-consciousness is much more potent in Japan than it apparently is in western lands. It is simply the virtue of modest womanliness face to face with the hard, unsentimental facts of the modern materialistic world. When the Japanese woman dons a business garb and tries to shed her maidenly smile, and adopt the language of sexless neutrality in facing the world, she shows at once that she is at hopeless odds with her competitors. She has special female habits, too, which, from a business point of view, are faults that may ruin an enterprise and precipitate a tragedy.

In my opinion the surest and quickest way by which the Japanese woman can compete with man and bring him to her feet, is for her to preserve her sex sacred and remain unmarried until she meets the man of her heart. Not the simple, but the *single* life, will in no time subdue the Japanese man and send him worshipping at the knees of woman. Spinsterhood may appear in the eyes of some to be contrary to nature, and Japanese notions of womanliness, but according to the old proverb, that "a chaste woman never marries twice," it is quite possible for a woman to refuse marriage and still be a true woman. It is in any case not a real refusal, since she refuses only because the right type of man is wanting. Others may object that such an attitude would lead to a reduction of the birth-rate and a diminution of the population. No doubt it would; but if woman has to make a choice as to whether she will remain single and reduce the birth-rate, or marry and become a slave to man, she would appear to be justified in choosing to suit herself. If population is to be maintained only by the enslavement of womanhood, will not the people themselves be slaves, being the offspring of slave mothers? The long and the short of it is that man must make woman free or go without wife and

children; for the trend of society to-day is in this direction and man cannot change it. The further trouble is that a good many women are taking a position by which they would choose both of the alternatives suggested; they do not wish to forfeit the right of marriage, and at the same time they do not wish to become the slaves of men. The attitude is a contradiction that will defeat itself, and result in tragic consequences. My conviction is that woman has in her own hands the key to the situation; she can say to man: "Set me free, or I will destroy the human race!" If the women take this position they will soon bring man to his senses. In the face of it, man would soon lose his arrogance and overbearing, and learn to eat humble pie. Under such a state of seige it is not difficult to see on which side surrender would lie. The position would, in fact, be reversed and men would become the slaves of women.

Thus it will be seen that every woman has in her own hands a weapon no man can successfully withstand, the weapon of absolute virginity. During all the long, sad years of woman's bondage she has never seen fit to wield this weapon as she can do if she wills, for the reformation and culture of mankind. But if she is to win the place she evidently is coming to believe herself destined to, this is the weapon she must use. True, nothing could be effected unless women as a body agreed to adopt this attitude. It might be very difficult to bring about such an organization. But the more women think of it, the more they will see that man is not only dependent upon woman, but that he has more respect for the woman who preserves her virginity than for the woman who gives way on any other than even terms as husband and wife. At any rate virginity will abolish slavery, and bring men as suppliants to the feet of woman. Woman might have to sacrifice much that is natural to her in order to effect the desired reform, but it would be worth the sacrifice. My conviction thus expressed, is offered as a neutral, and not as a man. Personally I am not

willing to place all the responsibility on woman in this matter. It is man's duty as well as woman's to labour for the good of womanhood; and he should be ashamed to force woman to any such expedient as I have suggested. But if he fails and thus disgraces himself, woman still has the remedy in her own hands, and need never remain a slave to man.

At any rate the general trend of society to-day is in the direction of my contention. Society is driving woman from the home and the family into commerce and industry, into factories and offices and even lower forms of labour, by the thousand, yes even by the million; and unless something is done, and done soon, the situation will to some extent be as I have indicated. The question is whether it is better to do it as an organized effort than leave it to the fortunes of social tumult and uncertainty. This law of self-preservation is as strongly at work in Japan as elsewhere, only here it has not yet gone the lengths that it has abroad; but no doubt it will follow the same direction, and the women of all lands will in time attain the same destiny. Whether woman will come out of the struggle with her womanly qualities unimpaired, is an important question for society. The tendency will no doubt be to run to extremes for a time; and extremes always bring about a proper adjustment of balances and an arrival at the happy mean nearest the truth. But the time when we shall see armies of wretched bachelors approaching ranks of cold-hearted spinsters with averted faces, and supplicating them to yield to offers of marriage, is yet very far distant, and more distant in Japan than, perhaps, in any other section of the globe. But if women are willing to die for freedom, as some of them aver, then let them hold out for the single life until man gives in; the result at first will be a condition of extremes, but the wise medium will soon be reached, when neither sex will be enslaved to the other, but both will be equally free to *be* and *do* what is best for the interests of mankind.

TWO HEROES OF OLD JAPAN

By "B"

FROM the 14th to the 16th century the powerful Ashikaga family held the leadership as shoguns; and their court was a center of art and learning where flourished painting, poetry, the tea ceremony and the highly intricate arts of gardening and flower arrangement. But with the increase of luxury and ease they allowed themselves to sink into effeminacy and sloth, and by the year 1597 the power fell from their hands altogether. With the decline and fall of the Ashikaga came the rise of powerful *daimyo*, who assumed much the same position as the barons did in England, and were little potentates unto themselves. The country fell into a state of anarchy and the barons in their fastnesses defied all authority save their own. This condition continued until the rise of the great leaders, Oda Nobunaga, the *Taiko* Hideyoshi and Tokugawa Iyeyasu.

The two heroes of whom we write arose during this dark age of civil strife that formed the interregnum between the fall of the Ashikaga and the rise of Hideyoshi and the Tokugawa shoguns. Their names were Takeda Shingen and Uyesugi Kenshin, powerful generals and reckoned among the greatest strategists of their day. That they should have appeared at the same period and place indicates that opportunity often makes the man. So evenly matched were they for several years they fought with but little that was decisive in result.

Takeda, whose first name was Harunobu, but subsequently changed to Shingen after he entered the ranks of the monks was born in the province of Kai in 1521, where his father was a *daimyo* and a descendant of the great Minamoto family. The old man was noted for his fiery temper; and so wroth was he once with his son, the future warrior, that he dismissed him and refused to appoint him heir. But the son would not submit to the injustice and had his father sent to Suruga, and himself became *daimyo* of Kai. In 1547 when Murakami Yoshikiyo, *daimyo* of Shinano, opened war upon Takeda Shingen with 20,000 forces, the latter drove him into the province of Echigo, where he joined Uyesugi Kenshin, and both returned to the attack on Takeda Shingen. This offered the two famous warriors an opportunity to meet for the first time face to face in open conflict, and the result was one of the most historic episodes in the annals of Japan.

Uyesugi Kenshin was the second son of Nagao Tamekage, *daimyo* of Echigo, the name having been given him by his father in honor of a noted official named Uyesugi, for whom the *daimyo* had unbounded admiration. Born in 1530, young Uyesugi passed through a time of hardship, and learned in youth to bear the yoke and win his spurs; and was so distinguished for his faith and gallantry that he commanded the affection of the public. His tact and ingenuity were

shown in the fact that after he became *daimyo* he despatched men disguised as merchants into the surrounding provinces to investigate the geography and to spy out the land, so that he would know how the land lay in case of trouble. When the trouble with Takeda Shingen commenced with the war of 1547, Uyesugi knew just what to do. For the next few years the conflict was steady and undecided. At last the two heroes met in the historic struggle of 1551, and up to 1553 the issue was still doubtful. But the moment was at hand when fate or genius would decide who was to win. Kenshin entered Shinano with 8,000 troops and took up a position on the river Sai. Before him arose the well fortified hills where some 20,000 of Shingen's forces were ensconced and awaiting him. In order to decoy the enemy from its position he formed an ambush and sent out a party of woodmen disguised as soldiers, so that when the enemy came out to pursue the mock invaders the troops in ambush fell suddenly upon them and put them to rout. In this onset there were 17 attacks and counter attacks, of which Uyesugi won eleven. When Uyesugi began to retreat he was pursued by Shingen, but a large force of the retreating army suddenly appeared on the flank of the aggressors and utterly defeated them. In this struggle Shingen, mounted on his fine charger, made some desperate onsets into the fiercest of the fight. Then he attempted to escape across the river, covered by some attendants. On the way he encountered a great warrior equally well mounted. The latter flew at Shingen with his mighty sword, and the latter, being suddenly attacked and having no time to draw his own sword,

warded off the cut with his war fan, receiving only a slight wound on the shoulder. Just as the aggressor was about to repeat the cut, a soldier goaded Shingen's horse from behind, and the animal plunged forward and carried its master beyond the reach of the fatal blow, and enabled him to escape. It was afterwards discovered that the doughty contestant of Shingen in that awful moment was no other than Uyesugi Kenshin himself.

The two famous warriors met for a final contest in March, 1559, at the battle of Kawanakajima. The forces of Kenshin were found established in so invulnerable a position that Shingen ordered an enveloping movement and made his main point of attack from the rear. But the night was dark as Erebus and many of the troops lost their way. Uyesugi Kenshin saw from the camp fires of the enemy that food was being prepared and that readiness was being made for an attack and he prepared himself accordingly. In order to take the enemy off guard he sent 8,000 troops across the river at dawn to attack the invaders. The surprise attack so bewildered the forces of Shingen that they were easily put to rout. But neither side gained a decisive victory, and thus the struggle was protracted indefinitely. The two heroes foresaw each other's tactics so clearly that most of the time neither could be entrapped by the other. Later on the two warriors in turn came into clash with Oda Nobunaga. Uyesugi defeated Oda's forces at Etchu, and Takeda Shingen met the army of Iyeyasu and defeated it.

Many tales are told illustrating the benevolence and humanity of Uyesugi

Kenshin. As the province of Kai is an inland place, surrounded by high mountains, the salt supply had to be brought from Suruga which is on the sea. But the lords of Suruga and Sagami were not on good terms with the *daimyo* of Kai, and so they forbade their people to let the inhabitants of Kai have salt. When Kenshin heard of it he was much displeased, and wrote a letter to the offending lords, saying: "It is true we have been at war, but that is no reason why we should make the inhabitants of the country suffer: it is cruel to act thus, and it is likewise cowardly." And so the trade in salt was resumed and the people were saved from further suffering.

The death of Takeda Shingen was as romantic and aesthetic as his life was brave and chivalrous. In his attack on the Tokugawa forces he laid siege to Noda castle at Mikawa. In the evening a musician happened to come out on the battlement tower of the castle and play a melody so sweet that it charmed the heart of Shingen; and he drew too near in order to hear it better, and was shot by an archer. Thus died the great warrior from his love of music; he was placed in a stone coffin and sunk in lake Suwa, and his death was kept a secret for three years. Shingen excelled in painting and poetry as well as in valor and arms. It is said that he never cared to read books on Confucianism because their

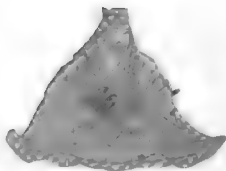
teaching with regard to filial piety always reminded him of the time when he had to defy his father, and he was thereupon seized with a violent headache.

Uyesugi Kenshin was seated at a banquet when the news was brought him that Shingen was dead. He put down his chopsticks and said: "Ah, how lamentable! I have lost the only man who ever was a match for me in battle!" And he wept. Then he issued an order that henceforth Kai should not be attacked, since, deprived of its leader, it would be sure to fall into internecine strife. In 1578 Kenshin took ill and died while engaged in an attack on the Tokugawa forces, and thus was removed the only obstacle to the progress of the Tokugawa supremacy. The present Count Uyesugi is a descendant of the famous hero. As the two heroes died in middle age, it may be said that had they lived the full time of life, Oda and Hideyoshi would have been suppressed and the history of Japan might have been different. At any rate they are ranked among the great heroes of old Japan; their names are on the lips of every youth; children call themselves 'Kenshin' and 'Shingen' when they engage in fencing contests, and at the boys' festivals dolls representing the two warriors are set up to remind the rising generation of the great ones that have been, and may be again.

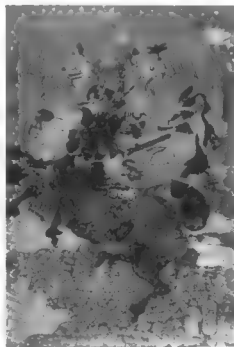




TAKEDA SHINGEN



UYESUGI KENSHIN



THE BATTLE OF KAWANAKAJIMA, SHINANO, BY KUNIYOSHI



KOMATSU-HIKI, BY SHU'SAI

JANUARY FESTIVALS

By F. YAMAZAKI

IN old Japan the most important day in January was the day of the Rat, the custom of China in giving certain days special names having long prevailed in Japan. On the day of the Rat, which happened to be on the 6th of the month, the courtiers of the Imperial Palace at Kyoto used to go into the country for an excursion; and once on the same day, the Emperor Uda visited Urin-in temple at Kitano. This custom of going on excursions on the day of the Rat was at its height during the greater part of the Heian era. The people everywhere took it up; and it was the custom to bring back a sprig of pine tree from the outing, the pine being regarded as a symbol of long and vigorous life. In later times the sprig became a tree, the excursionists bringing home with them small pine trees, which they planted for good luck. The custom went under the name of *komatsubiki*, or the uprooting of the young pine. The famous poet Tadamine wrote a verse on the subject, which has become historic:

Ne-no-hi suru
Nobe ni komatsu no
Nakari seba
Chiyo no tameshi ni
Nani wo hikamashi?

If one should fail to find a pine
When one goes forth on the day of the Rat,
How could one pray for longevity?

Another January custom of old Japan was that known as *Usuye*, which took place on the day of the Rabbit. At that time the prince Imperial used to present to the palace certain bundles of peach, plum, camelia and other woods, together with plants, as a propitiation to the gods of plague, of whom the people of that time were in great terror. The farmers of Kamo village outside of Kyoto used to make a good thing out of it by supplying the bundles of wood for *Usuye*.

On the 7th of January in old days came the custom of *Minomo-no-komi*, or the wealth of Minomo. At mount Minomo in the province of Settsu there is a waterfall of the same name, near which stands a shrine to the goddess of wealth, *Bensaiten*, a deity of Indian

origin. Here people flock from all directions on the 7th of the first month to pray before the shrine of the mistress of the pocket. In front of the image are three chests. In the covers of the boxes are small slits. The priest prepares thousands of cards, and writes on them the names of applicants. These are dropped into the slits by the owner. Some fellows manage to get more than one card, and drop them into the slits of different boxes. Then the priest drops a gimlet into each chest; and the card found punctured by the instrument will bring the man whose name it bears, great wealth. Of course the boxes are shaken up, so as to shuffle the cards, before the instrument is dropped in; and each box is treated in the same manner; but the first box brings better luck than the second, and the second than the third and so on.

The festival of *Hitachi-obi*, which takes place on the 10th of January, is rather interesting. The center of this custom is at the shrine of Kashima in Hitachi. The patron deity is *Takemikatsuchi-no-mikoto*, one of the ancestral deities of the nation, and the guardian of soldiers, with an eye to matchmaking as a side issue, thus trespassing somewhat on the rights of the deity of the Izumo shrine. The festival on the 10th of January is patronized chiefly by women; and comes in as a sort of leap-year privilege for those in need of husbands. The hopeful young ladies bring with them two strips of hemp, like an *obi* or belt, on one of which they have their name and on the other the name of their respective lovers. The priest of the shrine is asked to unite the two hempen strips in marriage. The strips are doubled and the four ends are held up together to the priest, cords protruding from the closed first, the loops being hidden from sight of the priest. The priest seizes two ends and unites them; and then the remaining two ends and makes a knot. It will be thus seen that the opportunities here for the god of luck are endless. If two ends belonging to the same strip should be united there

is no hope; it is like a baby kissing its own toe; it may be better than nothing, but as a thing worth kissing it is a failure. But if by grace of the deity whose name space forbids us to repeat, the ends united should happen to be those of the two strips, so that the result is a circle made from two strips instead of from one, marriage is not only possible but certain for the lonely maiden.

In the province of Omi they have a curious custom called *Tsunahiki*, which comes off from the 13th to the 17th of January. It is, in fact, a sort of tug-of-war between the people of Omi and those of Otsu, each being represented by a team, and supported by numerous champions of either side. The contest of strength takes place in front of the *Mii* temple; and as the trial proceeds and waxes hot, the noise of drums is deafening until one side gives way, the winner being believed sure of good luck for the rest of the year.

There is another remarkable custom practised on the 14th of January, called *Ugoromochi-uchi*, or hunting the mole. The Japanese mole, like his western kindred, is a very mischievous wee beastie, giving the farmers and gardeners much trouble by rooting up their labors. On the occasion of the above named festival the countryside turns out beating the ground with whips made of straw rope. Night is chosen for the escapade, as the mole does most of his mischief under cover of darkness. There is a belief among the rural folk that by beating the ground the little animals become so terrified that they burrow deeper and

deeper into the ground and are never able to come out again.

On the 15th of the month at the Hiraoka shrine in the province of Kawachi takes place what is known as the *Hiraoka-no-mikayu*. This shrine is dedicated to the four gods: *Amanokoyanenomikoto*, *Ugayafukiaezuunomikoto*, *Okuninushinomikoto*, and *Amaterasuomikami*, names, whether too sacred or too difficult to be uttered it is unnecessary for history to say. At this shrine, quadruply divine, there is held a ceremony of exorcising the crops or fields, after which they are free from devils for a year. A huge pot is set up in front of the shrine, in which red beans are boiled. Fifty-four bamboo sticks five inches long are made into a bundle and suspended in the pot. Next morning the beans are devoted as an offering to the deity and prayers are offered for the harvest of the year. On each of the fifty-four sticks is cut the name of a vegetable; and after the pieces of hollow bamboo are lifted from the pot they are taken out in the field and split, to see how many beans have got into each piece. The stick containing the largest number of beans is the best, and the vegetable or cereal on that stick will be the most prolific that year.

There are numerous other customs in January, pertaining chiefly to the New Year; but as these have been already dealt with in the pages of the JAPAN MAGAZINE it is unnecessary to refer to them again. Those who desire to read about New Year customs, should consult the January numbers of the JAPAN MAGAZINE for the years 1911 and 1912.

THE KOREAN NEW YEAR

AS the Koreans observe the old calendar so far as their festivals are concerned, their New Year ceremonies take place some two weeks or so later than in Japan. The old folk are very conservative in respect to times and seasons, while the younger generation and the urban population are more prone to fall in with modern ways. The Koreans make cakes of *mochi* for the New Year, just as the Japanese do; in fact the latter probably adopted the custom from

Korea. The Koreans, however, usually put jujubes or some kind of fruit in the cake. On New Year's day the Korean family gets up earlier than usual; and after completing their toilet, they purify themselves in a ceremonial manner, incense their houses and then make offerings and prayers to the ancestral gods. The family altar is in the house; and in it the ancestral tablets are enshrined. The wealthier classes offer such fruits as

pears, nuts and apples, together with fish, meat and cakes, while the poorer folk have to be content with gifts of simple cakes. They always eat the *mochi* cake with honey.

The religious duties of the day having been attended to, the members of the family go out calling on friends and relatives, offering good wishes and congratulations for the New Year. Among the educated classes it is the custom to devote some part of the day to composing Chinese poems; while the humbler people put on the best fire of the year in their stoves under the floor, and lie up in the heat and have a good drowse. Some of them spend the hot hours drinking and singing and having a general gay time. As the evening draws on the members of the family pluck out two or three hairs from their heads and burn them out of doors to keep away evil spirits for the year. No spirit, however evil, can endure the odor of burning hair, a weakness more or less common to us all. The younger portion of the family, especially the boys, are wont to spend some of the day flying kites. The Korean kite is different from the Japanese in that it has holes in the center to give it greater steadiness against the wind, a virtue much to be desired, certainly; and like the Japanese, the Korean boys stick powdered glass to the upper part of their kite strings so as to fight with and cut the kite strings of rivals in the kite-flying contest.

The Koreans have a game called *chugi chanda*, which they like to play on New Year's day. It consists of throwing coins: not exactly a game of heads and tails; for the boys eject the coins into the air with their toes, and failure to send the coin spinning into the air involves a forfeit. *Tontsuki* is another game they are fond of at this season. In this game they draw two parallel lines on the ground six feet apart, and throw coins from one line to the other, each trying to strike the coins of a rival out of place on the line. Korean girls are very fond of a game of seesaw on a plank, and are not satisfied unless the motion is such that one of them is finally thrown into space and thus discomfited. As a

rule the Korean women are averse to outdoor sports of all kinds, but in regard to seesaw they make an exception. In southern Korea they are given to a kind of dance on New Year's day, a dance something like the *Bon* dance of Japan. Older and younger form a ring round which they dance to the chant of leaders and the sound of gongs and drums, but the motion is too slow and dull to be a dance in the Japanese sense of the term.

About the middle of January the Koreans have a queer custom called a *stone-fight*, in which the contestants divide into two parties, meet on a battlefield, exchange compliments, drink to the health of each side and then proceed to fight with small stones, a fierce battle ensuing, to the delight of the multitudes who gather to witness it. Large sums are staked on favourite sides and the betting is keen. Each army has its generals whose orders are implicitly obeyed. Having practised the game from ancient times, the Koreans are extremely deft at stone-throwing; so when the battle is over, great is the number of the wounded though seldom is anyone slain. The stone is thrown by an under swing of the hand, and must be aimed above the belt but not at the face. The action is as swift as lightning and the aim usually accurate. As the wounded or disabled fall out of action others push into their places; and the progress of the battle is judged by the length of the line of wounded on either side. Sometimes it comes to a hand to hand battle that knows no let up until the generals call a halt. After the fight is over the two generals meet and decide on the results of the action. Results are gauged on the ground taken and the number of the wounded and disabled on the one side and the other. The victors march home in triumph and have a great feast in which wine and song are prominent. In the days of the Korean regime the police were unable to stop stone-fighting, as the officers were often arrested by the crowd and prevented from taking action. Now, however, the Japanese police have put down the custom, as far as possible. Consequently the barbarous practice has almost died out.



round the Hibachi

THE MANDARIN DUCK

APROPOS our beautiful frontispiece in this number of the JAPAN MAGAZINE, a masterpiece by the famous artist, Maruyama Okyo, representing a pair of mandarin ducks, with others inserted to point a contrast, we venture on a tale setting forth the significance of this fowl in oriental civilization.

The mandarin duck to the Japanese mind is symbolic of conjugal fidelity, the sentiment being based on the severely monogamous habits of this bird. The mandarin is the only non-Mormon duck of the orient, and has for ages been regarded as the type of all that good husbands and wives should be from a social and national point of view. The faithful mandarin couple are placed in the center of the picture, just below the upper pair; but as there are nine birds in the painting, the presence of a bigamist is suggested, the mandarin pair forming an exemplary contrast. Such a picture is regarded as appropriate for the New Year in Japan, as it is symbolic of domestic felicity, greeting and good wishes for the days to come.

That even the fowls of the air have their lessons for man has long been a conviction of the Japanese mind, probably a thought suggested by Buddhism.

National tradition, as well as literature, is charged with tales of the influence which the mandarin duck has had on the public mind as promoting domestic fidelity and happiness.

Some six hundred years ago there lived at Tamura village in Michinoku, north Japan, a *samurai* named Umanosuke, who was fond of shooting, and was often seen roaming about the fields and seaside marshes with his quiver of arrows and his bow.

Treading stealthily through the marsh grasses of Akanuma one day he spied a pair of mandarin ducks in sweet converse together. Unable to resist his love of sport the *samurai* set his bow and took aim. Like a flash of lightning went the arrow, and the male duck lay pierced through the breast. The female fled and disappeared in the long grass, finally fluttering above it and soaring into the distance. Umanosuke was well satisfied with his skill as an archer, and approaching the dead bird with accustomed self-complacency, he bagged it and made off home.

That night as he lay asleep he had a dream. There appeared before his astonished vision a fair lady; and he gazed intently on her beauty, charmed beyond words. As he waited in anxious

silence for some words from her, she at last opened her mouth and said: "You slew my husband at Akanuma! And wherefore did you slay him, seeing we were guilty of no crime?" He cowered before her in grief and remorse. She ceased not for several minutes to, accuse and upbraid him, he the while feeling more and more humiliated and ashamed of what he had done; and finally she repeated the following poem and left him in despair:

Hi kurureba
Sasoihi mono-o
Akanuma no
Makomo kakure no
Hitorime so aki!

Of yore I used to meet my husband in the
eventide; but now alone I sleep in the
reeds of Akanuma.

The sleeper awoke and realized his crime. The faithful mandarin pair were accustomed to meet at sunset in the wild oaten reeds at Akanuma, but by the sportsman's wanton cruelty the poor mate was now doomed to eternal widowhood among the dank marsh grasses. What excuse could any man have for so thoughtless an act?

Umanosuke lay uneasy on his pillow, and pondered the nature of his deed. He arose and dressed himself; but his heart was not at ease. He went out and stood at the door to behold the glad sunrise. There beside the bag containing the dead mandarin duck his cruelty had slaughtered, lay the lifeless body of the female mandarin duck, the lonely and inconsolate mate having discovered the whereabouts of her dead husband and committed suicide beside it by piercing her breast with her bill. The *samurai* gazed upon the scene in sorrow; and tears welled up in his eyes and streamed down his cheeks. He felt that from him all happiness had permanently departed. The whole world was changed. Nothing less than abandonment of the world and a life of ascetic seclusion could atone for his wanton thoughtless-

ness. And so he became a monk, wandering homeless over the face of the land.

Such tales of the mandarin duck are familiar among all classes in Japan; and no doubt they have had their good effect in promoting conjugal fidelity and domestic purity.

Another story is told of a man who also forgot himself so far as to shoot a mandarin drake with a bow and arrow one day. This man was a good shot, on which he was accustomed much to pride himself. On this occasion so accurate was his aim that the head of the drake was severed from its body. He paid no attention to where the head had gone, but brought the body of the dead bird home in triumph. Sometime afterwards the sportsman sallied forth again to try his skill on whatever came his way. As luck would have it his target again was a mandarin duck. He brought it down with one shaft, and it proved this time to be a female bird. As he stooped to pick up his prey he felt a hard lump under the left wing. Raising up the wing there he beheld the head of the male duck he had shot some days before. The incident made him think. If the fowls of the air have such affection and such high ideals of conjugal fidelity, why should they at least not be respected by man? Yea, is it not his duty to emulate them in this respect? And so at Japanese weddings, and when congratulations are offered in connection with family happenings, it is customary to make presents of dress-lengths or ready-made garments bearing figures of the mandarin duck, the happy pair of fowls symbolizing the good wishes of the donor for the future happiness of the recipient. We suggest that all who receive the January number of the Japan Magazine, should remove this masterpiece of Okyo, frame it and hang it in the home, as a symbol, of the Japanese ideal of a faithful husband and wife.

CURRENT JAPANESE THOUGHT

By THE EDITOR

Japanese Bonds In most countries quotations on public bonds usually stand as a barometric record of the nation's financial credit; but this would form a very unreliable test as applied to Japan. Though Japanese bonds do not at present command quotations as high as those of some other nations, they are nevertheless as sound an investment as one can secure. The estimate placed upon them by European investors is no real indication of their value as securities; for financial circles abroad are for the most part lamentably devoid of accurate knowledge with regard to the economic stability of Japan. Japanese government bonds have the two main qualifications of a good investment: they are absolutely safe and they make good returns. In recent years Japanese finance has shown a steady progress toward consolidation, and now the annual revenue is not only sufficient to meet expenditure, but this year shows a surplus of about 80 million *yen*. As the revenue increased last year by 15 per cent the above amount is a safe estimate for the present year. This surplus will be expended in reduction of taxation, railway extension and reduction of national indebtedness. If, as is confidently expected, the annual surplus for some time to come may be expected to be not less than 50 million *yen*, there is no reason why the national debt may not be appreciably reduced in the near future. At this rate of increase in the annual revenue it would be possible

to wipe out the foreign debt in 20 or 30 years. The foreign debt is now about 1,500 million *yen*; and if an annual reduction of 100 million could be made, the debt would vanish in about 15 years. It will thus be seen that not only is the nation's finance on a sound basis, but that the usual foreign attitude toward Japanese bonds is an obvious underestimate of their real value as an investment.

It is remarkable how unanimously all the most intelligent and authoritative Japanese returning from abroad confirm the conviction we have long entertained and expressed in these columns that the main cause of prejudice against Japan and Japanese immigration is ignorance of the life and civilization of this country. Almost all those who assume a cynical attitude toward Japan, and who oppose Japanese immigrants as unassimilable, are people who know little or nothing of the real Japan. That this is the real state of affairs has been the experience of all those who have lived on the spot or who have made any careful investigation into conditions. When Dr. Juichi Soyeda returned from his trip of investigation in the United States he took occasion to inform his countrymen at home that in his opinion the cause of the whole immigration agitation in California was race-prejudice based on gross ignorance of the Japanese people. He suggested that the only way out of the difficulty

was to inaugurate a campaign of education to enlighten the public as to the meaning of Japanese civilization and the ambitions of her people. This is our own conviction, and involves a plan we have advocated from the beginning. The latest witness to this unfortunate condition in America and Europe is Mr. Koike, the new director of the Political Affairs Bureau at the Tokyo Foreign Office. In a speech before the Tokyo Bankers' Club on the 26th of October last, Mr. Koike, in referring to the permanence of the Anglo-Japanese Alliance as a bond between East and West, enlarged on the difficulty of maintaining the bond in the face of dangerous and insistent race-prejudice in the West. He said that on his departure from London sincere friends of Japan in England asked him to convey their views on the subject to the leading men of Japan. In their opinion the sole cause of the undesirable incidents taking place between Japan and the United States and the British colonies is the mistaken view held in Europe and America as well as in the colonial possessions of Great Britain, that the Japanese, being entirely different in thought and sentiment from western people, can never assimilate with the latter, and that though Japan has come to be ranked among the first-class powers of the world, yet in the matter of science and morals she cannot really be ranked as such. This error on the part of foreigners, Mr. Koike's British friends assured him, was due to the fact that Japanese art, literature and civilization were not known abroad; even the Japanese themselves had made no adequate effort to explain them and represent them to the outside world. The best side of Japan is still invisible to

foreign eyes, with the exception of what a few foreigners themselves have done to make Japan known. The desire of the Englishmen to whom Mr. Koike referred, was that Japan should make more effort to explain herself and her civilization to the rest of the world, so that mankind can see the real facts of the case, and know that Japan has evolved a civilization the most complex and profound in the history of human development, and one not lightly to be wholly abandoned for the adoption of younger and less tested civilizations of the new west. It was most encouraging, Mr. Koike added, to know that so many British friends were ready and anxious to assist Japan in bringing about a better knowledge of her civilization and modern ideals, and he earnestly hoped that his countrymen would not neglect to take the advice he had been asked to convey to them from so authoritative a source.

With the suggestions of both Dr. Soyeda and Mr. Koike we readily agree; and cordially offer all the assistance we can render in that direction. It is sincerely to be hoped that every patriotic citizen of Japan will heartily enter into the proposal and do what he can, both by financial and verbal means to make the nature and fine achievements of Japanese civilization better known among the various countries of the world, but more especially among the English speaking peoples, as they are likely to be the nations with whom Japan will have most intimate relations in future.

The following lines written some years ago by the late Mr. W. T. Stead, a sincere friend of Japan, and quoted in the September number of the

*The London
"Review
of Reviews"*

London "Review of Reviews," deserves earnest study now at a time when Japan is sincerely seeking closer relations with western nations in the face of much unreasoning prejudice and unfair criticism:

"Internationalism promises to be the watchword of the future. Its problem is the harmonising of the widest internationalism with the purest and most exalted devotion to our respective countries. As the family is to the nation, so the nation is to the world-wide community. Patriotism is not destructive of family life, but rather consecrates and idealises it, and so in like manner Internationalism, instead of being antagonistic to Patriotism, is the flower and crown of true patriotism in every land. It is under the inspiration of this great idea that the most fruitful enterprises of the future will be launched. Internationalism is the natural result of the great mechanical and scientific discoveries of the last century. Less than a hundred years ago a traveller passing from London to Rome could not cover the ground more rapidly than did the Emperor Hadrian. Now it does not take three days for a letter to pass from one place to the other; the distance between Rome and London is therefore one-seventh what it was in the days of our grandfathers. Hence it is now possible for people who live in countries as far apart as Italy and England to communicate with each other more speedily than a hundred years ago was possible for dwellers at the opposite ends of the same country. The post office is at once an agent and a symbol of the transformation that is coming about in the world. But this has its dangers. People who do not understand each other, when brought close together, are more apt to quarrel than people who live at a great distance. Therefore, it is very important that every means should be used in order to enable the people who are thus brought closer together to communicate with each other, and not only to know each other's language,

but to understand how they look at things, what their standpoint is, what their habits and manners and customs are."

Japan and Economic Loans In China

Whether under the name of political loans or commercial loans, says the *Fiji*, capital invested in China goes in the direction of economic development. In view of this, the more the foreign capital drawn into China, the greater must be the economic development of the country and the greater the improvement in the internal conditions.

Consequent on this development, the one who profits most is the nation that maintains the closest relations with China in its trade. In the trade with China, England leads all other nations, with Japan a close second. England, however, has many commodities manufactured in other countries, together with its domestic products, imported through Hongkong, and a detailed account might prove that Japan is really in the lead. Our trade with China, at the same time, is steadily increasing. It declined a little in the year before last on account of the revolutionary disturbance, but has resumed its upward tendency since last year as the following figures show:—

Year	Export	Import	Total
1908	¥60,506	50,966	117,472
1909	73,087	46,886	119,973
1910	90,037	68,569	158,606
1911	88,152	61,999	150,151
1912	114,823	54,807	169,630

Contrary to expectations arising out of the civil war in China, the trade this year has shown great activity. Comparing the trade with China up to the middle of September this year with the same period of last year, there is an increase of 31,800,000 *yens* in exports and 3,800,000 *yens* in imports. As the exports to China last year were 22 per cent. of our whole export trade, it may safely be calculated that the exports to China this year will exceed that of last year.

The investment of foreign capital in China cannot but promote the development of the country in every direction. The construction of railways, for instance, would mean better intercommunication, and Japan should be the first nation to get the lion's share in its expansion. Our capitalists and others interested in the question should keep a sharp watch over the situation, and let no opportunity pass.

Investments of the Powers in China

Dealing with the economic position of the powers in China the *Osaka Mainichi* points out that the economic invasion of China is a matter of history, and has now reached a stable condition. Britain occupies the strongest position, her economic investments in China representing one-fourth of China's foreign loans. The following tables show the details of the investments of the Powers in China:—

	Government loans.	Provincial loans.
England.....	¥334,548,750	¥23,380,000
Germany	240,763,350	16,000,000
France	147,837,361	4,630,000
Russia	206,837,361	—
Belgium	29,066,666	210,000
United States ...	16,000,000	37,380,000
Japan	69,670,000	3,430,000
Other Powers ...	643,153,840	2,870,000
Total.....	1,627,871,738	87,880,000

As shown by the figures Britain comes first on the list, supplying one-fourth of China's requirements, and next comes Germany, which supplies one-eighth of China's whole national debt. Japan's total investments in China stand at 73,000,000 yen, which is only a sixth of Britain's investments and a fourth of Germany's. China has also floated a large amount of loans in the domestic market, which are practically foreign debts. When these loans are taken into account, the amount supplied by Britain and Germany is still further increased, and the percentage of Japan still further lowered.

580 per cent. Dividend

Also mine of Nakatsuyue, Hida district, Oita prefecture, is perhaps the only mine in the world, that pays a dividend of 580 per cent. to shareholders.

The mine is located on the boundary of Higo and Chikugo provinces and is under control of the Fukuoka Mine Superintendence Office. It is conducted by a small joint stock company with a capital of only ¥1,550 in 31 shares of ¥50 paid up. The mining district of the company covers an area of 850,128 *tsubo* (1,200 *tsubo* being equal to one acre) and its output of minerals last year was 16,722 *momme* (1,00 *momme* being equal to 8½ lbs.) of gold and 23,951 *momme* of silver, valued at 83,800 and 3,600 yen respectively. This is not a large income, but the shareholders received a dividend of ¥2,916 on each share, or more than 580 per cent. per annum. There are only six shareholders and the largest shareholder is Mr. Giichi Tajima, a local millionaire, who has nine shares out of the total of 31. The company is carrying on its business on a limited scale and never attempts to enlarge, the shareholders being content with the present dividend. It is said that the proprietor of a poor lodginghouse in the neighbouring village, who was given a share of the company by a shareholder who married the landlord's daughter, has become one of the wealthy people of the locality through the liberal dividend declared by the company on his precious share.

High Tribute to Japanese Immigrants

A high tribute to the Japanese immigrant to Latin America is paid by a correspondent in the Official Bulletin of the Brazilian Intelligence Office in Paris. While regretting the influx of Orientals the writer admits their good points. He states:—

Some years ago the Japanese came to Sao Paulo. Further Japanese are now arriving who propose to devote themselves to the cultivation of rice and the mulberry tree on the coast. It is the beginning of an immigration the importance of which cannot be estimated; it is a new proof of the need of expansion awakened, after the lapse of nearly half a century, in the soul of Nippon. Japan dreamed—who can blame her?—of large openings in the south of the American continent, above all in Brazil, a market whose needs mount interminably. After having sent merchandise, they send men.

I was present at Santos at the disembarkment of the first advance guard composed of a thousand people. The spectacle was curious and very different to the disembarking of European immigrants. The men, of whom many had their chests adorned with the Manchurian medal, carried little flags in which the Brazilian and Japanese colors were mingled, green and gold, white and red. The extreme cleanliness of the Japanese was remarkable; while European emigrants, and particularly those from the south of Europe, leave the ship that has transported them in a filthy state, the cabins of the boat on which the Japanese travelled were on arrival as neat as at the time of departure. Each of them had in his baggage, in addition to the inevitable bottles of sauces and preserves, medicinal plants, writing paper, desk, small plates for eating rice, numerous articles of toilet, tooth paste, and tooth brushes.

Railway Sleepers

On the State railways 2,340 sleepers are laid for every mile of track, so that the number of sleepers used in the 5,305 miles of the Government railways reach a total of 12,313,700. Chestnut wood is chiefly used for making the sleepers, and the usual price paid by the Railway Board is 60 *sen* a sleeper. The sleepers on the State railways thus cost in round figures 738,822,000 *yen*. Under ordinary conditions they last six years. At present some 200,000 are replaced every year at a cost of 1,231,000 *yen*. The extension of the lines has caused a scarcity of chestnut wood and a corresponding increase in price, and it is thought that in present circumstances it will not be long before the Railway Board will have to turn to the use of some other kind of wood. The Department of Agriculture and Commerce has undertaken the planting of chestnut trees, but the supply still remains far short of the demand, and the Railway Board is said to have in view the planting of chestnut trees on its own account.

The Panama Canal Tolls In regard to the proposed abandonment of the clause in the Panama Canal Law granting the use of the canal free

to American coastwise shipping, the Japanese papers make some comments. Our contemporaries appear to be under the impression that the measure is still before Congress, and we may therefore point out that the Panama Canal Bill, containing the provision regarding the tolls, was passed last year and signed by President Taft. However, putting aside this misconception, our contemporaries' remarks are not without interest.

The *Kokumin* thinks that the decision of the President is not surprising, since he was, from the outset, opposed to the proposal, and it is probable that Congress will not stand against a revision. From every standpoint the withdrawal of the clause is highly advisable, since it will not be Britain alone, but Japan and all countries, which will benefit from its abandonment.

The *Tokyo Asahi* considers that the American Government's decision to drop the clause signifies a marked diplomatic success for Great Britain. In spite of her fraternal friendship with America, Britain never hesitates to claim and protect her own properly acquired rights, and has in this respect even gone the length of declining to participate in the San Francisco Exhibition. It is mainly due to this courage and patience, that Britain has been enabled to attain her present diplomatic success. Such an admirable attitude of Japan's Ally is really worthy of respect and imitation. The destruction of the principle favouring American vessels is to the interest not only of Britain but also of Japan, as well as the rest of the Powers interested in America.

Trade Competition in China The attitude of Britain towards Japan consequent on the ever varying economical conditions in China is a question that calls for serious attention, says the *Chugai Shogyo*. Where her interests are in conflict with ours in China, along the territory of the Yangtze River, there is every proof of her determination to drive out her rival. The fact that British journals, at the time of the Nanking affair, almost united

In declaring the despatch of Japanese troops detrimental to her commercial prestige in South China, or the question of the exchange of Weihaiwei with Sungming Island being seriously discussed by China, gives further weight to our assertion. The motive that prompted the British Government to change its policy and permit its capitalists to invest in China is not hard to fathom, and that the change will be far-reaching in its effect, politically and economically, is also not hard to surmise.

Of late years, our trade with China has shown a marked increase, and the chances for our commodities in competition with those from Britain have become greater. Opinion seems to be divided in British commercial circles; one section regarding the export of Japanese commodities to China as a menace to British exports; the other holding the opinion that the disparity in the nature of the commodities exported to China does not warrant their regarding the situation as serious.

It is certain, however, that there will be a time when competition between British and Japanese manufactures will become keener. As our economical relations with China do not allow of our confining ourselves to South Manchuria and North China, and as we must, sooner or later, expand towards Central China, we may as well prepare to come face to face with Britain and decide our economic fate.

In view of these circumstances, it is much to be regretted that, because we place undue reliance on the Anglo-Japanese Alliance, we miss opportunities. Now, when free competition in economic loans may mean the economic partition of China, it is well we should study the real tendency of our China trade and be prepared for emergencies.

As the following figures show, the flourishing period of British exports to China has passed, and Japan is fast taking her territory :—

	1909	1910	1911
Japan	96,780,211	141,554,857	146,278,656
England ...	104,536,613	107,291,677	90,755,817

Thus, the exports from England last year decreased nearly 1,000,000 taels from the year preceding, and, compared with the amount of eight years ago, shows a retrogression. Japan, on the other hand, exported last year about 35 per cent. more than what she did eight years ago. The development of our trade through Dairen may largely account for this, but it has also been due to increased demand for our commodities during the past five years, in Shanghai, Kwantung, Tsinsing, Hankow and other principal cities. It is natural that British manufacturers should become alarmed over this phenomenon, and try to maintain their commercial supremacy in China, if not to revive the former prosperity.

The *Chugai Shogyō* observes that in view of the pro-Japanese spirit among the Chinese people, that has apparently been enhanced in consequence of the magnanimous demands Japan put forward to China regarding the Nanking and other affairs, the Japanese Government must be regarded as having acted quite wisely. Had Japan resorted to arms as suggested by some chauvinists, the inevitable result might have been a further estrangement of the two people,—a state of affairs deplorable not only for the two countries but in some sense for the Orient as a whole. The question, however, is whether the present pro-Japanese sentiment of the Chinese people is of a lasting nature. But this question need not be solved at this juncture. Be it of a passing nature or otherwise, it rests with the Government and people to employ every possible effort for the proper guidance of that spirit among the Chinese so as to ensure the promotion of Sino-Japanese friendship.

The *Chuo* declares the course taken by the authorities concerning the China question admirably sound and opportune, and says: Oppression always produces in its train resistance and estrangement. The pro-Japanese attitude of the Chinese Republic, which has become satisfactorily conspicuous since the settlement of the China incidents, must be due to the sincere and magnanimous attitude

which the Japanese Government conducted the negotiations with the Chinese authorities. It would more than compensate for the losses Japan has sustained in consequence of the recent incidents, if, as appears possible, the Chinese Government has really come to see Japan's sincerity and good will towards the neighbouring country and thus adjust its policy towards Japan, since that cannot but produce a decidedly satisfactory effect on the diplomatic situation in China and in fact, in the Orient.

The spinning concerns have been proceeding with their extension schemes despite the hard times, so that by May the spindles operated by the companies will number 2,500,000 in round figures. According to the latest returns available some 2,052,093 spindles were in operation at the end of last year. At the end of August last the figures rose to 2,172,900 spindles. At the end of October the figures arose 79,420 spindles, the details being as under:—

Companies.	Spindles
Knitted Goods Manufacturing ...	10,048
Mishima Spinning... ..	12,900
Idzumi Spinning	20,000
Oita Spinning	6,000
Kawashima Spinning	2,372
Hinode Spinning	12,000
Omaka Spinning	29,000
Saenki Spinning	7,000
Total	79,420

When these additional spindles are all in operation the monthly output of the spinning companies will leap up to 135,000 bales. This month 46,440 more spindles will be put in operation. Details are under:—

Companies.	Spindles.
Mie Spinning... ..	15,000
Settsu Spinning	22,824
Kisbu Spinning	768
Wakayama Spinning	1,688
Osaka Weaving	6,100
Total... ..	46,440

The general belief is that unless an exceptionally large demand for cotton goods is created at no distant future the market will presently suffer from over-production.

The Department of Foreign Trade Agriculture and Commerce has given out the result of its investigations into the foreign trade of Japan with other countries, during the nine months ended September 30th.

According to the Department, the exports to Europe during the period have ranged between 66,000,000 yen and 62,000,000 yen of late years, and the fluctuations have been within 5 per cent. This year's record has shown an increase by 33 per cent over the some period of last year. Among others Russia has taken 63 per cent. more this year. Shipments to Italy have witnessed an increase of 55 per cent. and those to France of 49 per cent. Trade with England has seen only an insignificant improvement under exports, the rise amounting to 16 per cent. Germany alone among other countries has taken 29 per cent. less during the period.

Turning to Asiatic countries the exports to China have improved by 46 per cent. and those to India by 37 per cent. The development of the South Sea trade is represented to be only 10 per cent. Viewed as a whole the increase in the exports to Asiatic countries amounts to 32 per cent. America has taken 3 per cent. more during the period, and the cargo for Mexico has increased by 40 per cent. The shipments to the Argentine have witnessed a rise by 32 per cent. while the record for Canada has shown an increase by only 4 per cent. Of late years there has been an increase by 10 to 15 per cent. in the figures for the United States every year. This year there was only an improvement of 2.6 per cent. to record.

The shipments to Australia have seen a falling-off by 5 per cent. this year.

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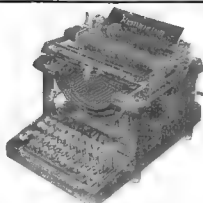
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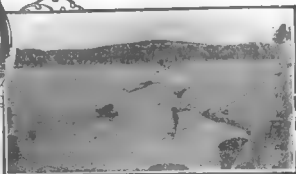
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NUMBER TEN

ATTRactions FOR JAPANESE IMMIGRANTS IN MANCHURIA

THOUGH the Pacific coast of the United States and Canada has always proved a greater attraction to Japanese immigrants than the colonies and dependencies of Japan, the Imperial government has constantly been doing what it can to induce on their part a change of attitude and to direct the stream of immigration chiefly toward Hokkaido, Formosa and Manchuria. The immigrants prefer America and Canada especially because there they can more quickly realize some ready money, and until the recent anti-alien land law in California, the acquirement of good agricultural land was easy. But on the whole agricultural settlement in the Japanese colonies and leased territory at home was open to greater facilities afforded by the authorities. The Japanese immigrants are themselves now beginning to realize this. The number settling in Formosa, Hokkaido, Karafuto and Korea is annually on the increase.

Probably one of the greatest attractions to Japanese immigrants in Manchuria is the possibilities awaiting them of rice cultivation there. Rice is to the Japanese what wheat is to the American or

Canadian; and opportunities for rice cultivation are a great inducement to his settling in a country. From ancient times the regions for rice cultivation in China were definitely limited to districts south of Hwang-ho river, the north being devoted chiefly to millet. The country *par excellence* adapted to millet was Manchuria, one of the greatest provinces of north China. This province might be depended upon to provide the main millet supply for all the rest of China. In fact the people of north China do not habitually eat rice, as do those in the south. Consequently they have little or no expert knowledge as to cultivating it. In recent years, however, owing to an influx of Korean farmers, rice cultivation has begun in Manchuria, and has made such marked progress that already the production is over 500,000 bushels a year. Though the Koreans, who inhabited the left bank of the Yalu river, had been cultivators of rice for ages, their Chinese neighbors across the river never emulated them in this respect. Rice cultivation requires a readiness to adapt the land to irrigation and fondness for standing in water, which the northern

Chinese have never taken to. But as the Koreans began to find their way across the Yalu their agricultural habits followed them and they introduced the growing of rice in north China.

At first Korean immigration to Manchuria was limited to lands along the Yalu river, but after the Russo-Japanese war they experienced greater freedom and quickly spread in various directions through that country. The employment of Koreans in the construction of the Mukden-Antung railway made them more familiar with the country generally, and lent further impetus to immigration. Soon they were crossing the mountain range that divides the Liao-Tung peninsula and were advancing in the direction of Mukden, most of them farm labourers or tenant farmers. About fifty miles west of Mukden they transformed a large district known as Daikoho by a system of irrigation that rendered rice cultivation possible, and the Korean colony here was so prosperous as to have excited the jealousy of the Chinese, much as the Californians are in regard to the success of the Japanese farmers in that state. The Chinese at first showed rather a friendly attitude, but as the Koreans advanced with remarkable progress in their rice cultivation the officials began to show an attitude of aversion, and finally compelled them to give up their enterprise, and about 100 families had to move away and seek occupation elsewhere. The Japanese government succeeded in obtaining from the Chinese authorities certain compensation for the unfortunate Korean farmers thus deprived of their competence, but the amount was nothing adequate to the loss suffered. Yet in that district some of the workers

have managed to remain still, chiefly as laborers.

The point to bear in mind is that it was these Korean immigrants who taught the Chinese in Manchuria their first knowledge of rice cultivation. Seeing that there was money in the enterprise, the gold-loving Chinese soon got rid of their distaste for water and wet feet, and took to the new occupation. And though they succeeded in ousting a considerable number of Koreans, some of the latter continue to invade the neighborhood, and in the last three years especially they have had a marked influence on the annual output of rice in that region.

From this the Japanese immigrants to Manchuria began to see that there was some hope for their agricultural people also; and about four years ago Japanese rice farmers appeared upon the scene. Naturally they took up land along the leased territory, where they would be comparatively free from Chinese interference. Japanese farmers now occupy quite an extensive area along the line of the Mukden-Antung railway, their operations extending down even into Korea. It represents, it is true, but a small part of that vast territory known as Manchuria, but it is a beginning, and there is every hope that in rice cultivation the Japanese in that country will make good. Should this turn out to be the case, Japanese immigration to Manchuria would be assured.

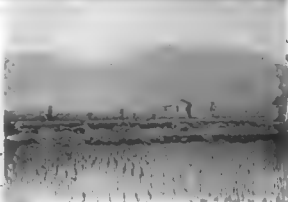
Of course climate is the greatest consideration in regard to successful rice cultivation. The best districts for such cultivation in Manchuria are somewhat colder than places in the same latitude in Japan or America. Dainy, for example, is about the same latitude as Lisbon, but



SORGHUM HARVEST



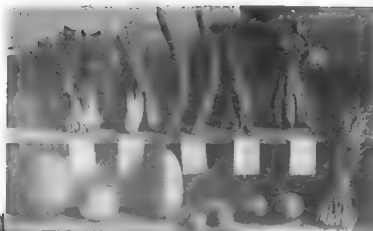
SORGHUM GROWING



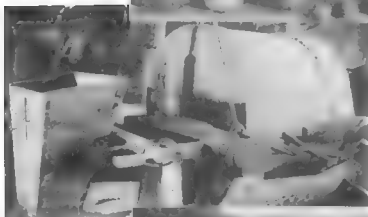
RICE FIELD



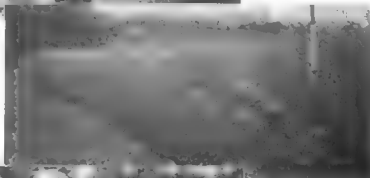
STALKS OF GRAIN



VEGETABLES



MAKING BEANCAKE



AFFORESTATION
NURSERY



VINEYARD

is yet much colder. On the other hand, though Manchuria is colder in the same latitudes than Japan, the season of growth appears to be much quicker than the same latitude in Japan, so that cereals and vegetables make much greater progress in the same time than they do in Japan. Moreover, in Manchuria Spring and Autumn come sooner than in the same latitude in Japan. The early approach of autumn is compensated for by a rapid rise of temperature in summer, which hastens the ripening of the rice, so that before autumn it is much further advanced than it is at the same date in Japan. Consequently the farmer has to be careful to select seed that ripens early, and must not apply too much fertilizer; and then success is assured.

Next to climate the most important question is that of irrigation. Whether it can be done by natural or artificial means will make a great difference in the cost of production. Along the Yalu river natural irrigation is comparatively easy, but along the Mukden-Antung railway it is not so easy, though possible. Along the river Liao and over the surrounding plains, however, irrigation has to be produced by artificial means. In the vicinity of Mukden it has been found feasible to obtain water by sinking wells, the water stratum being found at a depth of only 15 feet or so. By utilizing steam pumps or petrol motors water can be had in sufficient quantities. The cheapness of coal makes steam power preferable in many cases. As it is a windy country windmills also are coming into use.

It is said that there are at least 3,750,000 acres of land available for rice cultivation in south Manchuria. But as the country is densely populated it is somewhat difficult to procure land. That

there has been and still is a considerable acreage of waste or unoccupied land in Manchuria has been quite overlooked. For instance there is a large acreage of swamp land that might easily be reclaimed and made suitable for rice cultivation. There is no doubt, however, that if South Manchuria goes in for rice cultivation in earnest, a considerable portion of the land now devoted to other crops would have to be appropriated for the new enterprise. If all the land thus available were so utilized the output would not be less than 400,000,000 bushels annually, about twice as much as the total rice production of Korea and one third as great as that of all Japan. Taking the average price at 3 *yen* per bushel, the value of the crop would be in the vicinity of 120,000,000 *yen* a year. This is enormously more than the land at present brings forth in annual value. No doubt the Chinese, who are quick to perceive the avenues to wealth, will soon learn the advantage of making a change in this direction, and then the Japanese will have a better chance to share in the new undertaking.

To Japan the question is of immense importance, as South Manchuria is the key to Japan's own food supply, which is now hardly able to keep pace with the annual increase of population. It thus becomes Japan to do what she can to hasten the new mode of agriculture in South Manchuria and so try to avoid her present large annual import of foreign rice. The Japanese, moreover, do not like foreign rice. The best way would be to make provision for supplying the home demand by encouraging cultivation in Manchuria. Rice cultivation in Japan has increased by only about 6,000,000 bushels during

the last 20 years. Thus the demand always exceeds the supply. Japan really needs an annual increase of about 25,000,000 bushels. Consequently if Japan can induce the Chinese in Manchuria to change their mode of farming and Japanese immigrants can be induced to join in the enterprise, the result would be eminently beneficial to both countries. Not only so, but only in this way can Japan lay, in Manchuria, a firm foundation for future colonization. The Japanese immigrant cannot hope to compete with the Chinese in the usual native methods of cultivation, but in rice cultivation he would doubtless prove superior. The Japanese immigrants hesitate to settle in Hokkaido because there they are limited to barley and other grains; rice cultivation is for the most part impossible. Just as an Englishman would hesitate to settle in a country where the raising of wheat was impossible, so the Japanese has no desire

for a land that does not in some measure produce rice. Once rice cultivation is made more freely possible in Manchuria there will be no difficulty in directing Japanese immigration there. The colonist must needs be fed from the soil he occupies. There are, of course, great obstacles to be overcome. The Chinese government does not permit foreigners to occupy land in the way suggested, and the Chinese government also forbids the exportation of rice. Until these objections are obviated hopes in the direction indicated would prove abortive. But, as has already been said, the Chinese have a keen eye to ways of increasing wealth; and if they can be led to see the wisdom of changing their mode of farming in South Manchuria, and also can be induced to remove restrictions placed upon foreigners, the way will be open for a great benefaction both to Japan and China.



ARE THE JAPANESE A WARLIKE PEOPLE?

By DR. J. INGRAM BRYAN

PEACE hath her triumphs no less glorious than war; and nowhere has the saying been more brilliantly emphasised and illustrated than during the past few months in Japan. None but a nation wholeheartedly devoted to peace could have borne with such equanimity and humane consideration the provocation inflicted on Japan by the soldiery of China. This highly sensitive and patriotic people continued to read in the public prints from day to day the most harrowing details of outrage and murder visited upon Japanese subjects in China. Japanese army officers were arrested, abused and treated as criminals; the national flag held aloft for the protection of Japanese subjects in China was snatched away by Chinese soldiers, torn to shreds and trampled in the mud, and the victims shot dead upon the streets. Thus insult was heaped upon insult, and the story retailed in lurid pictures before the incensed population of Japan. Under the circumstances no self-respecting people could be expected to do otherwise than lose their heads a bit and demand vengeance.

But how did Japan endure the ordeal? In a manner that must certainly command the respect of all nations that have known what it is to be insulted and sorely tried. The nation was of course moved to the profoundest depths of indignation; yet on the whole it maintained a marvellous silence and a dignified composure. In a population of

more than fifty million people there must naturally be a certain number of the irresponsible and featherbrained variety. A congested centre like Tokyo might well be expected to have more than its share of these. Consequently it was in the national metropolis that hot sensation reached its climax. Crowds of offended citizens rushed together into streets and public places to give vent to their wounded sensibilities. A few excited and ungovernable youth assailed the Foreign Office and the official residences of cabinet ministers to make demonstration for a more determined foreign policy; and one frenzied patriot of immature years assassinated the director of the Political Affairs Bureau. But to any one resident on the spot these popular outbursts amounted to no more than a whiff over the vast depths of Japanese society. The surface alone was troubled. The nation itself was in complete possession of its soul. Notwithstanding the degree of provocation the Japanese people as a whole revealed not the slightest indication of hysteria. There was among them an ostensible confidence in the spirit of the nation, and a firm conviction that the responsible authorities would bring the nation triumphant out of its humiliation.

And did not the Japanese government in the midst of that crisis, when it would have been so easy to let itself be carried away, behave in a manner that must be regarded as mild compared with what

European governments have done under like circumstances? The Tokyo Foreign Office simply asked of China that due apology be tendered both by the offending officials and the republic; that the guilty be appropriately punished, and the families of the victims be adequately compensated. No nation could have asked less; some nations would undoubtedly have required more. Nor could any country have insisted upon its demands in a manner less menacing and precautionary. Indeed, compared with the usual attitude of European nation under similar circumstances, the action of Japan must be taken as representative of peace incarnate. For causes much less insistent war was declared against China by Great Britain in 1840, when China, had to give up Hongkong and pay an indemnity of \$6,000,000. Again in 1843 China was forced to open several ports to foreign trade and obliged to pay the enormous indemnity of \$21,000,000. In consequence of an outrage known as the "Arrow Affair" war was again declared against China in 1857, the country was more or less under foreign invasion until 1860, when the Taku forts were taken and the British and French marched triumphantly on Peking, the indemnity this time being set at 8,000,000 *taels*. For the murder of a priest Germany seized the Chinese territory of Kau chau, which is still held; while Britain occupies in lease the territory of Wei-hai-wei. In none of these cases was the cause of interference of so serious a nature as that which provoked Japan during the recent outrages upon her subjects in China. Yet the saner and more humane element triumphantly prevailed in favour of peace. All honour to the Japanese Foreign Office that had

the courage of its convictions, and could at last announce to a public long labouring under anxious suspense, that the government had secured peace, and peace with honour.

The existence of this peaceful spirit, which to-day, as ever, permeates and controls the mind of the Japanese race, needs to be emphasised more at present than ever before; for, somehow, in certain circles abroad influential persons of a peculiar type of mind have got it into their heads that Japan is a warlike nation; and some go so far as to see in her a picture of the proverbial boy with the chip on his shoulder, always waiting to pick a quarrel. Representative Japanese scholars and statesmen recently returning from extensive tours abroad report that one of the most common inquiries addressed to them during their travels had reference to this alleged belligerent spirit that Japan is supposed to cherish and seek to gratify. When those who advance this remarkable conviction are asked to substantiate their apprehensions, they appear able to do no more than point to Japan's naval and military equipment and efficiency and to her alleged general policy of armamental expansion, forgetting that on this score both the United States and Great Britain betray far more warlike aspect and quality than Japan, with her comparatively inadequate annual expenditure on armaments. To expect one's neighbour to sheath the sword while grinding one's own, is surely the limit of inconsistency.

Not only so, but in support of her denial of any but peaceful ambitions Japan can as confidently appeal to her past as to her present policy. Historically she can show a more peaceful past

than marks the record of any of the nations that criticise her. For more than 250 years, during the Tokugawa era, the nation knew no war. What western nation is there that can boast of so prolonged a peace? Nearly three centuries without the clash of battle and the moans of wounded men being heard in the land! Peace within the empire, and no danger of threatened invasion! What nation can say as much? Surely so unusual an experience suggests a remarkably peaceful racial quality. True, it was a peace which centuries of previous warfare had made possible. But this only to say that Japan, being human, had a similar history to all other nations casting off the chains of feudalism. Only, the nations of the west were not content to rid themselves of narrow feudalism: they must needs go out and appropriate the sparsely tenanted places of the earth, even to the extent of displacing primitive populations and trespassing upon some of the older civilizations. But Japan, after her Wars of the Roses were over, and the balance of power among the Barons had been reached, settled down to centuries of peace unparalleled by any empire of the western world. It is true Spain attempted to intrude upon Japan in the 16th century, but Japanese statesmen were equal to the emergency; they had heard of Spanish tactics in the Americas, and Japan in time succeeded in placing them where they could have no similar opportunity of intrusion so far as Nippon was concerned. There, is little doubt that had Japan not been farseeing enough to adopt this exclusion policy, in regard to Spain, Iyeyasu might have shared the fate of Montezuma, and the Yamato race gone the way of the Aztecs

and the Incas. Japan is frequently laughed at by the doctrinaires of to-day for her perference for mediaeval isolation; but she thereby saved herself from European domination and saved something for the sum total of human civilization and achievement. Japan is to-day the greatest nation of the Orient because she knew how to guard her interests and possess her soul when the mightier armed forces threatened from the west.

The paramount point upon which Japan insists is that through all her schemes and movements of history there runs the noble thread of peace. She was invaded by China under Genghis Khan in the 12th century; and she defeated the invader as Britain the Spanish Armada. Then in turn she invaded Korea and China to preclude the repetition of such outside attacks, just as she attacked and drove Russia out of Korea and South Manchuria to remove danger from her native shores. Japan's internecine wars, like those of Britain, have for the most part been for the unification and consolidation of the various divergent tribes and interests of the powerful families of which the nation was composed. But there were centuries of peace; and Japan graduated from the school of feudalism with much less strife and bloodshed than mark the course of European nations. And when the supreme moment arrived and the end of feudal rule had come, the 256 barons of Japan yielded up without protest their rights of domain and war to the sovereign ruler of the empire, gave up their position of petty Kings and descended to the rank of subjects. No other nation can show record of so peaceful and permanent a revolution. In the

light of present conditions in China how marvellous is the contrast !

In modern times Japan has passed through two great wars, one with China and the other with Russia, neither of which was of her own seeking. No adverse criticism can be levelled at a nation taking up arms in self-defence. The conflict with Russia was undertaken at the instigation of western financial and political sympathy, and to preserve Japan's soul alive. The charge of being a warlike nation therefore comes least of all with good grace from those who encouraged Japan to enter upon that war, and assisted her in carrying it to a triumphant conclusion. Japan occupies a position where she must be supreme in the Far East, or cease in time to exist. Her attitude is indeed not unlike that of Britain in the West. All her modern armament preparation is but a precaution lest her position should be threatened. Japan has no use for war as such. She knows that it is sometimes alas the only remedy for international ills ; but it is the last resort : and Japan has never courted it. But if Japan is compelled to fight she will and can. The motto of the *bushi*, the *samurai* of old Japan, has ever been that *the sword shall win without hands* : that is, without shedding of blood, or by moral force. Centuries old in Japan, this spirit is beginning to take hold upon the nobler minds among western people, where the policy of being forearmed is regarded now as the best guarantee of peace.

In the recent dispute with China Japan could very easily have made out a cause for war had she been so disposed ; and she could as easily have undone the new republic ; but in the spirit of the Anglo-Japanese Alliance, which is the spirit of her own age-long policy of peace, she overlooked much and tried to give China a chance ; she showed no desire to take advantage of China's weakness. The same spirit has marked her policy over the California question. In that state her nationals were discriminated against and denied the com-

mon rights accorded to the humblest immigrant from Europe. And now the lowest class European can own land in California and become a citizen of the United States, while the noblest of Japanese philosophers, scholars, poets or statesmen is denied the privilege. Yet how has Japan borne the burden of the invidious offence ? Just as she did the insult in China, Japan has done no more than respectfully point out the injustice to the proper authorities, and ask what it means. How would any European nation have acted under similar circumstances ? Should German or Russian subjects be so singled out for disability would the discrimination be tolerated with like equanimity ? Were American citizens in Japan marked out for discrimination in respect to land ownership, or any other equally important privilege of residence, could the people of the United States understand such an offence on the part of a friendly nation ? We venture to think not when Japan refused to open her ports to American trade Commodore Perry was despatched with his black fleet to force the portal of the East, and Japan was compelled to give way. That the compulsion was achieved peacefully was due as much to Japan's desire for peace as to the peaceful attitude of the intruders. Yet in spite of all this, which is before the eyes of the world, Japan is called a warlike nation ! In Japan there are many foreigners, including some Americans, who enjoy special exemptions from taxation by virtue of perpetual leases of land, privileges which not even a Japanese subject can lay claim to ; and yet Japanese subjects in America cannot even claim the common rights conceded European aliens. And when Japan humbly points out the discrepancy she is supposed to be looking for trouble. Only let British or American subjects in Japan be exposed to the same disabilities as Japanese subjects in California and certain of the British colonies and the world will soon see which are the warlike nations.

TRAVELLING

By DR. TOGO YOSHIDA

THE Japanese have always been great travellers. It was no doubt their daring and migratory instincts that brought the Yamato to the sunrise islands of Nippon; and down to the present day the people of Japan are still given to much travelling, not only about their own beautiful country at home but also in going out to foreign lands. As one goes about in Japan one sees many more Japanese travelling than one sees of citizens so engaged in other countries. A Japanese train, especially the Third-class carriages, is always much more crowded than a European or an American train. At all times large numbers of persons appear to be on the move in one direction or another.

Of the travelling methods of our Nipponese ancestors we know very little, though we are accustomed to make certain inferences from philology. The word *tabi*, which, in the vernacular, means "travelling," originally, I suppose, meant the same as it does in *kono tabi* (this time) and *kito tabi* (one time); so that it implies a course of time, as *haru no tabi* (during spring time) and *natsu no tabi* (in summer time). The idea is that of a continued course, or something that goes on.

Of course the progress of conquest and civilization in any land involves travel; and the earliest mention of travel in Japan is connected with the exploits of the first Emperor, Jimmu Tenno. The Emperor Jimmu is represented as moving from Hyuga to Yamato by various routes over sea and land. Certain gods are referred to in our mythology as travelling over the country to bestow blessing on the grassy plain and the cultivated field. At a very early stage in their development the Japanese were an agricultural people and most of their travelling was confined to going forth to their daily toil in the field or woods. Hunting also called forth the spirit of exploration and venturing far

from home. The Japanese word, *ryoko*, used for travelling sometimes, implies going out from home on some errand or another.

Among the earliest mentions of travel, as a custom, in Japan is that of *tsuma magi*, or the wife-hunting trip. It was doubtless a custom of our primitive forefathers to go out in search of wives. They, no less than Europeans, soon learned, as civilization proceeded, that it was not good for relatives to marry. As the population was sparse, wives were not always to be had; that is, wives sufficiently distant in blood relationship. Consequently the men went foraging for them, and took the most promising females they came across, and possibly with less bloodshed than happened in the rape of the Sabines. The earliest reference to wife-hunting journeys is that in the old song sung by the god *Okuninushi*, in which the deity is represented as saying: "I went out and searched all over the expanse of the eight islands, and none could I find suitable to wife etc." No doubt the example of the highest was emulated freely by the lower orders of society, so far as society could be said to have existed.

Most probably, however, the more frequent long journeys of our earlier ancestors were taken in connection with war. The Chinese word *ryo*, meaning travel, implies a multitude, or five hundred; so that it very likely was first used of those going out to fight or on a campaign of conquest. The Emperor Keiko, and the Empress Jingō, are spoken of as going out in this way, the great deeds recorded of them being ascribed to their travels. There was no doubt travel between countries in the East; for we have reference to messengers and envoys from the Court of Korea, and also of China, to the Court of Japan, and of those bringing tribute from distant provinces. As to travel

for mere pleasure, we may assume that it was not very extensive. Pleasure trips are now the privilege of the most common among us, but in ancient times such trips were possible only to great officials. We have mention of the Emperor Keikō going out for a trip to the eastern provinces, and of the Emperor Shōtoku visiting the hot springs at Iyo, trips evidently made for the sake of health or pleasure. It must not be supposed, however, that there was not a good deal of travel for commercial purposes, as civilization developed and the nation made progress. No doubt merchants found their way from China to Japan and Japanese merchants to China and Korea; and certainly in later times to India and the islands of the Pacific. But travel within the confines of the Empire was doubtless more practised than ventures outside of national borders. There is record of how a wealthy family of merchants named Hataromatsure, in the reign of the Emperor Kimmei, opened a trade route from their home at Fukakusa to Isé.

As to mode of travel in old Japan we may suppose that it was on foot or on horseback. One of the oldest of our ancient odes says "Other men's wives ride on horseback; and must mine alone go on foot?" Vehicles appeared only as roads became opened up and improved. The "Heaven-winged" car of our old mythology, which was used by the god *Okuninushi*, must have been some sort of aeroplane, though wagons are mentioned as being used by the Emperor Ōjin and the Emperor Yuryaku in the 3rd or 4th century. The use of wheeled carriages was probably confined to the roads in the vicinity of the Imperial palace, when the sovereign went out for fresh air; these cars were not for general traveling or for journeys of any great length. There was an old saying among the early Japanese which ran: "Take horses to go East and boats to go west." No doubt there is much to be inferred from this statement. Probably water communication was the most convenient and the most popular form of travel among the early inhabitants of Japan. The prevalence of such names as *funa-*

koshi (ferry) even in inland places points not only to the most ancient mode of travel but to the fact that boats were often portaged over roads and mountain passes as modes of conveyance over lakes and rivers as well as along the coasts and over great bays. The day of bridges had, of course, not yet come. Valley routes were known as *kai*; and because the province of Kai was inaccessible by this way of travel, it received its name.

Toward the mediæval period of Japanese history vast improvements came about in modes of travel. After Japan lost control of Korea there was not so much travel overseas, but there was a more intensive internal development in compensation. The *daimyo* not only made journeys for war purposes but to the Imperial Court to pay homage and tribute. The poem of Akahito referring to Mount Fuji proves that travel for pleasure had far developed in the 8th and 9th centuries. During the Heian era there was too much of a disposition to effeminacy to encourage much travel among the upper classes. From Kyoto they seldom ventured further afield than their summer villas at Suma or Akashi. At this time there were those who made trips to India and China, however, most of them being bent on religious pilgrimages. It is probable, too, that there was constant communication with China at this time, for commercial as well as political reasons.

Buddhism did a good deal toward encouraging travel within the Empire; for it inaugurated the custom of making pilgrimages from shrine to shrine, a custom that is still in vogue and involves an immense amount of travel among the Japanese from year to year. Religion has always had a great influence in making people travel and bringing about not only a commingling of society from divergent parts but a mixing and interchange of ideas as well. The missionary has been and still is the herald of universal knowledge and world-wide brotherhood. Among the great travellers of ancient Nippon was the famous priest Kobo Daishi, and he had numberless imitators. The itinerant priests went all over the country. People would pro-



EN ROUTE

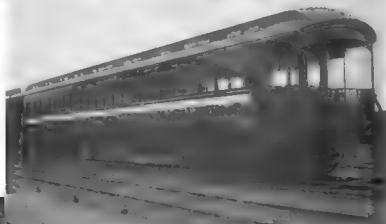


A POST STATION

TRAVELLING IN THE OLD DAYS



SECOND CLASS
CAR



A PARLOR CAR

bably never have climbed Fuji-san simply for the purpose of getting a fine view; it was for the purpose of worship that they ventured up those glorious heights.

By this time panniers began to be used on horses; and the traveller could take along baggage as well as his wife and family. There were no inns in early Japan; and private houses were not always ready to render hospitality, often for want of room, but more often for fear of contracting some dire disease the traveller might have. Consequently travellers had to put up by the roadside, sleeping under the trees. Where great caves happened to be in some rocky wall, was a favourite stopping place for the belated pedestrian or horseman. In time post towns sprang up with accommodations for the wayfarer. This was hastened by the demand of such stations for military reasons. Every thirty *ri*, that is, about every 75 miles, there was a military post station, where travellers could be put up for the night. At these places stage horses were kept in stock for hire. Toward the different capitals that grew up, such as Kyoto, Nara, Kamakura and Yedo, great roads were opened up from all directions and travel increased immensely. Along these routes post houses were always open, with horses for the traveller. Some of these post houses were on lonely plains far from any other dwelling. Between the various provinces barriers were set up to mark the boundry; and travellers were not permitted to cross these unless they

could give a satisfactory account of themselves. As a rule more freedom was accorded pilgrims, in this respect, than to ordinary travellers; and consequently religion had more influence in opening up intercourse between the various outlying parts of the Empire than almost any other factor.

During the Tokugawa era wheeled vehicles became common; for roads were now running through all the settled districts. Most of the vehicles were two-wheeled, after the Chinese fashion. The more dignified mode of travel, however, was by horse or by sedan chair, the great man being carried by his servants in a sort of palanquin. With the arrival of foreigners came the jinrickisha and the horse carriage, as well as the steamboat, and the railway train. But Japan has never gone in for the horse carriage to the same degree as the people of the West. In fact Japan has escaped the horse age; and passed from the age of *shanks mare* to the age of steam and electricity. We are still to be reckoned among the greatest walkers in the world. Our people put on a pair of *waraji*, or light straw sandals, and can walk all day without showing fatigue; and many persons thus spend the summer going from one sacred or beautiful place to another. Students often so spend their summer vacation. Today modes of travel in Japan for most people are just the same as in western countries; the only difference being that the Japanese travel much more than the people of the West.



THE BLIND FOLK OF JAPAN

By S. ISHASAN

FROM very ancient times the blind folk of Japan have received much attention, though they were never made the wards of the nation to the extent that obtained in the west under later Christian influence. The fact that blindness entitled a man to be raised to special rank may be taken as evidence of this care. It is recorded that about the year 886 A.D., when the Emperor Kōkō paid a visit to a certain place he was received by a company of blind men whose condition much moved the compassion of of his Majesty. Not long after this the Emperor gave orders that a row of tenements should be constructed in Kyoto, where the homeless blind might find shelter; and the blind were thenceforth ranked as a separate class, entitled to special privilege. Upon the death of the Emperor Kōkō hundreds of blind men and women flocked into the capital to express their sorrow and to pay a last tribute of respect to the great monarch who so earnestly befriended them. It was not unnatural that the anniversary of the Emperor's death should have become the blind man's holiday; and even yet on the 20th of July the blind are accustomed to visit the old capital to celebrate it, offering prayers before the Imperial shrine. Since that time it has been the custom of the Kuga family, who are the descendants of the Emperor Kōkō, and represented by the present Marquis Kuga, to confer on all blind persons who have visited the Kyoto shrine four times, the rank known as *shōin*. When one

holding this rank had attended the annual service four times he was raised to a still higher rank known as *yodo*. A blind man of this rank attending four times reached the rank of *sōkō*, and a *sōkō*, on the same conditions, became a *kengyo*, the latter being of the same rank as a Buddhist bishop or the abbot of a monastery. Moreover there were three ranks under each of the above mentioned grades, or 16 in all.

In the reign of the Emperor Sukō (1350 A.D.) there is mention of a blind man named Akashi who was a skilled lute-player, and was invited to play before the Emperor, when his Majesty was so pleased that he raised the musician to the rank of *so-kengyo*, which means archbishop. This famous blind musician was also made much of by the Ashikaga family. In the time of the Emperor Gokomatsu (1383-1412 A.D.) there was another blind musician named Takenaga, upon whom the Emperor bestowed the purple robe of a Buddhist priest of the highest rank. In the Tokugawa period between the years 1688 and 1703 there lived in Hitotsume (one-eye) in Yedo a noted blind man named Sugiyama, who won his estate and its name by asking the shogun to give him one of his eyes when pressed to make any request he desired and it would be granted. This was the first blind man raised to high rank by the shogun, such honor up to that time having been the prerogative of the Imperial house alone. After that it was arranged that the ranking of the blind



GIRLS' GYMNASIUM



GAMES FOR THE BLIND



CONVOCATION HALL.



GEOGRAPHY FOR THE BLIND

was to be divided between the Emperor and the shogun, the former attending to the blind in the 33 provinces of the South, and the shogun these in the 33 provinces of the North. The Tokugawa *bakufu* increased the number of ranks to which the blind could be raised, to 33, including all those already mentioned. The conditions of rank were now no longer related to attendance on shrines, but according to the merit of the candidate in music or massage. It has already been shown in the pages of the JAPAN MAGAZINE how most of the blind people of Japan have made a living through massage; but they have also had among them some of the most noted lute-players in the country. Their auditory sense being more abnormally developed than that of most people they are apt to excel in music. Even the Imperial courtiers who happened to be fond of music were wont to take lessons from humble blind men, as far back as the Nara period. A courtier named Hiromasa used to walk out at night, especially when it was moonlight, just to hear the music of the *biwa* outside the house of a blind musician he knew. The *heike biwa*, or story accompanied by the lute, was introduced by a blind musician named Yukinaga, the first story so related being that of the rise and fall of the Heike family. Thus many blind men excelled in the music of the *biwa*, and it was a common thing to invite a blind lute-player to furnish music for banquets and other occasions of entertainment. In later times the *samisen* was substituted for the *biwa*. There was a special reason for this. As the Heike family had all been destroyed in shipwreck and battle, some of the blind musicians thought it was unlucky to play the *heike* music on the old instrument;

and as just at this time the *samisen* was introduced from Portugal with the Jesuits and Portuguese merchants, that instrument began to be taken up instead. One of the most famous blind men of the Tokugawa era was a scholar named Hanawa Hokiichi, who left behind him a wealth of classical writings which are still of interest. In those days a blind man of *kengyo* rank was accorded all the respect due to a prince, and received an annual pension in accordance with his rank. Most of those entitled to be ranked had some sort of occupation provided for them. In modern times means of regular education have been provided for the blind, so they now prepare for skilled labour and earn their way like other people, though most of them still follow massage.

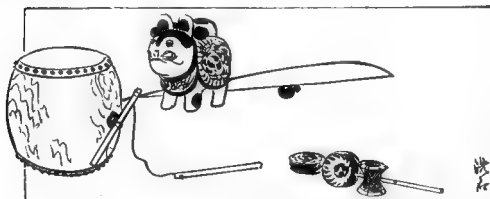
The first regular school for the blind was opened in 1875 under missionary auspices, Dr. Burchardt of the Lutheran Church being a main mover in the project; and many leading Japanese began to take an interest in the movement, notably Mr. Y. Yamao, then vice-Minister of Public Works. The Japanese soon began to feel that the education of the blind was not something that could be left to the care of foreigners; and plans were laid to have a system of education for the blind, which would be purely national and independent of religious supervision. In the year 1876 the new movement was formally set on foot by a grant from the Emperor of 3,000 *yen* as the beginning of a fund for the education of the blind. It was then decided to commence the erection of *Kun-mo-in*, or institute for the blind. In 1878 a plot of 4 acres in Tsukiji was granted by the Naval Department, and the construction of the building was entrusted to the

Department of Public Works, as a private institution. After the institution was opened in 1880 it was found very difficult to get the children to go to the school; blind people had never gone to school, and the parents at first could not make up their minds to send their afflicted ones. The school thus opened with only two pupils, a boy of 12 and a girl of 7. Even then, Mr. Yamao had to pay the fare of the two pupils in order to see that they went regularly to the school.

In 1885 the institute applied for regular assistance from the public treasury, as it was clear that it could not go on any other way. From this time the school became a state institution, and received the care and oversight of leading officials in connection with the Department of Education. The school now began to prosper and the first graduating class was turned out in 1888. In the same year it was decided to sell the old site and erect new and more commodious buildings elsewhere, with the funds thus obtained. The site selected was at Sasugaya-cho in a beautiful garden under the control of the Department of Home Affairs, where the pupils could have plenty of room and fresh air. In May 1891 the new buildings were duly completed and the school moved thereto. On November 7th, 1891 the institution was formally opened, when her Majesty the then Empress was pleased to be present, attended by many leading personages, both native and foreign. Her Majesty again visited the school in July, 1907 to

witness examinations in the Braille system of training for the the blind, when many soldiers who had lost their sight in the war with Russia, were present, as a students. The Empress graciously bestowed a substantial monetary donation on the school and some cakes especially made for the blind.

It was now decided to separate the work of the deaf from that of the blind; and in 1908 a special school for the latter was begun at Zoshigaya-machi, Koishikawa, Tokyo; and the institution was established by an Imperial ordinance. The supervision of education for the blind and that for deaf-mutes was left to one and the same director, however. The policy pursued in both schools is that of preparing the deaf-mutes and the blind with a practical education that will enable them to earn their way in life. There are general, professional and normal courses. The Professional course is divided into Music and the Acupuncture-massage course and the Normal course. The Normal course is also subdivided into General, Music, and Acupuncture-massage. The students take lessons in the Japanese language, morals, arithmetic, history, geography, science, singing, and gymnastics. In the Normal course in addition lessons are given in pedagogy, The General course covers five years and the Professional course six years. The dormitories are now capable of accommodating about 70 pupils; and the total number in attendance is 168.





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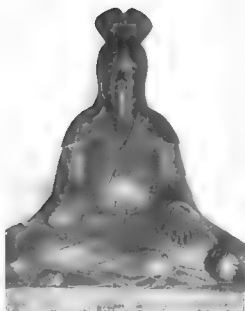
1. INSTRUCTION ON THE AOTO

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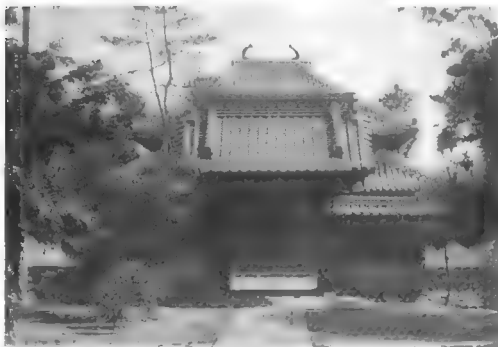
3. ACUPUNCTURE



WOODEN IMAGE OF
ONO-NO-TAKAMURA



WOODEN IMAGE OF
CONFUCIUS



FRONT GATE

TWO LIBRARIES OF OLD JAPAN

By ARIEL

THE collecting of books and the formation of libraries has justly been regarded as a proof of well advanced civilization by the intelligent of all nations; and the fact that Japan could boast of such indications of high social and intellectual development as far back as the Ashikaga period, suggests that the beginnings of the nation's civilization must be placed far back in ages beyond the first historical records.

In most countries the earliest collections of literature were formed under Imperial or military auspices. It is only since the art of multiplying the productions of authorship has been discovered, that men of letters have vied with their rulers in the patronage of libraries. It is clear from history that among nearly all the nations of the ancient world manuscripts were reckoned among the most valuable treasures into the possession of which the conqueror could come; they were indeed valued beyond vases of gold and silver by the Greeks and Romans. The ancients regarded the written word of great minds with reverence and awe; their libraries were treated as sacred places, under the protection of divinities, whose statues adorned the halls dedicated to literature as well as the temples to religion. Over the gate of one of the old Egyptian libraries was written, as Diodorus tells us, the inscription: "The Medicine of the Mind."

It is somewhat remarkable that history should show so many tyrants and despots to have been patrons of literature. Some have fancied that such characters were disposed to turn attention from their questionable deeds by founding libraries to keep the public mind from political speculation, as some millionaires of questionable ways now do by founding charity hospitals and making munificent

bequests for public purposes. There is no doubt, however, that the Romans had a real love of books for their own sake, and made collections from the vast territories conquered, most of the manuscripts being brought to Rome. It was the custom to reward great national service by a gift of books instead of land property.

In the same way patrons of literature are to be found in the early ages of Japanese history. One of the oldest libraries of Japan is that known as the Ashikaga, at a town of the same name in the province of Shimotsuké. Doubtless it was founded in that troubled era of civil strife when one would not have supposed much attention was given to books. In the Heian era, that is from the 8th to the 11th century, the golden age of Japanese early literature, a great number of manuscripts were produced, some of them anthologies of poetic literature made at the instance of the reigning House. It is probable that these were treasured in some place of safety, as well as the numerous manuscripts of individual composition that must have been produced in that age of genius. Tradition has it that a literary man named Tamura Ono established a school in the reign of the Emperor Ninmei (842 A.D.) in or about the place where Ashikaga now stands. This man was then governor of one of the northern provinces of the Empire. At any rate it is said that the school was established on its present site in Ashikaga about the year 1467, by one Kagehisa Nagao. It is believed that the school was organized under Imperial auspices and suggestion. The town took the name of Ashikaga because the great house of that name, which connected with the Minamoto, or Genji family, resided in the district. It was

during the Ashikaga period that the school and library flourished, and had so great an influence on the public mind. In the middle of the 15th century Norizane Uyesugi was an official under the governor of the Kwanto region; and he did much to enhance the influence of the institution; and not only added valuable lands to the school property but many precious manuscripts to the library. He collected local compositions, especially histories, and obtained standard works from China. His sons, in turn, did what they could to keep up the good work which their father had begun. In the midst of the dark age, when people thought of little else than war, the Uyesugi family were a shining light proclaiming the preëminence of literature and mental enlightenment.

In the middle of the 16th century a famous Buddhist priest named Kyukwa became director of the Ashikaga School, and under him the institution attained a very high degree of efficiency. Naturally he attracted more priests than *samurai* to the school. When the great shogun, Tokugawa Iyeyasu, came into power, he devoted much attention to the Ashikaga school, repairing the buildings, and presenting a statue of Confucius. The age of printing had then begun; and the Shogun gave a set of movable wooden type to the library. Thus the institution was able to enjoy the honour of printing copies of the precious books in its possession, and handing on the torch of learning. These are among the first books printed from movable type in Japan. Copies of them are still to be found here and there in the country; and naturally they are among the most valued curios of the nation.

The 8th Shogun of the Tokugawa line, Yoshimune, stopped at Ashikaga once on his way to Yedo from a visit to his ancestral shrine at Nikko, when he inspected the ancient library of the school, ordered repairs to be made at his expense, and prohibited the taking out of books for reading, lest they should be lost. The 11th Shogun of the Tokugawa family, Iyenari, in 1793 assisted in restoring the school, appointing a new and able director, and recinded

the order precluding the library from public use. Succeeding Shoguns did not seem so much attracted to the interests of the school, and in time its rice-field property became damaged by floods, and the funds of the institution ran low. The school became then a kind of temple until the fall of the Tokugawa rule.

In the first year of Meiji, that is in 1868, Lord Tadayuki Toda asked Imperial permission to restore and reopen the Ashikaga school but it soon closed again; and now the buildings are the property of the prefectural authorities. The famous old statue of Confucius may still be seen enshrined in the main building; and the ancient inscription, "*Nyutoku Mon*," (The Way to Virtue) may yet be read over the great gate. There are also figures of four great Confucian scholars Shishi, Moshi, Ganshi and Soshi, as well as one of Takamura Ono, in the main hall. The library, which is really the most interesting portion of the institution from a historical point of view, contains many ancient volumes of great value, some of them from the Heian period. There are some 38 of these; and there are 13 volumes of Confucian literature, now very rare. Four of these books were the gift of Norizane, bound in leather; these are kept in a box and treasured as priceless.

The other famous library of old Japan is at Kanazawa, and was founded in the Kamakura period about the middle of the 12th century. According to tradition it used to stand in the grounds of the Shomyoji temple. As to who founded the old library there are various opinions. Most historians ascribe its foundation to Sanetoki Hojo, a regent under the Kamakura Shoguns. He was an official that took an intelligent interest in the public welfare, and promoted a knowledge of literature for the improvement of the mind of the nation. Subsequent members of the Hojo family contributed various volumes to the library, especially Japanese and Chinese classics. The volumes on Confucianism had the name of the library stamped on them in black, while those on Buddhism

were stamped in red. It was at this library that the sons of the *daimyo* were often educated. The library flourished as a center of education and general enlightenment until the end of the 14th century, when, with the termination of the Hojo family, it fell into decay.

In the first quarter of the 15th century Norizane Uyesugi, who had done so much for the Ashikaga library, now came to the rescue of the Kanazawa library; and after his death it was again neglected. No further interest was taken in it until the time of the great Ieyasu, who in 1602 had the books of the Kanazawa library all removed to his castle in Yedo, and the site of the old historic center of light became a rice-field. But the place is still called *Bunko-ga-yatsu*, or library-place, a strange minder of change.

What influence these ancient centers of intelligence and progress had upon the dark days of the nation's history who can say; but it must have been considerable. It is also interesting to note that these old Japanese libraries existed at a period when the existence of books, and a knowledge of their contents, was but scant in Europe. Yet it was just about the same period that many of the modern European libraries were beginning to germinate. The days of the Egyptian, Greek and Roman libraries had passed away; and the new nations of Europe were coming into form. The great Vatican library had begun to grow up on the ruins of the old Roman institutions; and not long afterwards Sir Thomas Bodley gave one to Oxford. Richard de Bury, bishop of Durham, founded one of his own in

1341. In 1364 the royal library of France had no more than 20 volumes. Up to this time reading appears to have been regarded as a form of recreation, rather than as a means of education and intellectual improvement. Most of the scholars could boast, like Cicero, that they had never permitted study or reading to interfere with public duties. Many of Cicero's works bear the address of various villas where he sojourned, showing that he wrote usually when in retirement. Such a passion as bibliomania was reserved to later times, and has come down even to our own day. Now we have numerous persons in almost every community, who boast of tier upon tier of standard volumes, all suspiciously new. Some of these worthies never attempt to deny the reputation for wide reading attributed to them, though in honesty they should. At any rate no residence is now complete without a library, though too often it amounts to nothing more than a smoking-room, whose walls are decorated with Wernicke shelves, with new titles shining brazenly behind glass doors. Well, if we are not the better of our ocean of books that daily floods the public markets and painting our walls, it is not so limited or so choice as it was in the days of the Ashikaga and the Kanazawa libraries. These were the beginnings of intellectual light; and the intellectual efflorescence of today is the result. How much, therefore, we owe to those who kept the fires of learning alive, and handed them on to future generations! It is pleasant to realize that Japan had her torches of soul and intellect in the dark days, as well as the nations of Europe.



THE NEW YEAR PINE

Atarashiki

Toshi no hogigoto

Kiku niwa ni

Yorodzu yo yobo-o

Noki no matsu kaze !

While New Year celebration fills my mind and heart,

I seem to hear above the palace eves apart,

Winds calling midst the pines my garden doth adorn :

The voice of countless generations yet unborn !

By Meiji Tenno

Trans. by Mrs. Douglas Adam.

THE INDUSTRIAL PROGRESS OF FORMOSA

By KAZUYOSHI YAGIU

(PRESIDENT OF THE BANK OF TAIWAN)

WITH the gradual pacification of the aborigines, the establishment of stable government and the encouraging increase of colonization, the industrial development of Formosa has been marked by almost unexampled progress. A thoroughly modern government has taken the place of the old avaricious and corrupt Chinese officialdom; and the forests and fields, formerly abandoned to fierce hordes of head-hunting savages, are now reclaimed to fruitful production and fertile cultivation. When Japan took over the administration of the island some eighteen years ago the rice production amounted to no more than 23,000,000 bushels annually. Compare this with the some 70,000,000 bushels of to-day! Sugar, one of the most important products of the island, represented a little over 7,000 *kins* a year when Formosa came under the administration of Japan, while the output last year was 450,000,000 *kins*. The annual value of the tea crop is now about 7,153,662 *yens*; and the amount of capital invested in island enterprises reaches over 120,000,000 *yens*. Moreover, the currency system has been reformed and placed on a modern basis, and the finances of the colony brought to such a state of improvement and efficiency as make revenue and expenditure meet.

As the climate of Formosa is excellently adapted to agriculture the progress

in this department of industry has been quite phenomenal under the auspices of the present administration. This feature of the island's resources had been greatly neglected under Chinese rule; and it is wonderful that the Chinese were able to produce as much as they did under the circumstances. No sooner had Japan taken over the island than she began a thorough and scientific system of agriculture, establishing model farms, irrigation works, and teaching the inhabitants the latest methods of farming in cereals, vegetables, sugar and tea. An improvement of quality was made as important a feature of the new administration as an increase in quantity. The old fields have been rendered more productive, and a vast acreage of new land has been brought under cultivation. The total acreage now under cultivation in Formosa is about 2,310,000 with an annual value in products of about 70,000,000 *yens*. Thus at present over 18 per cent of the total area of the island, and 53 per cent of the administrative area, have been brought under cultivation, and more than a million of the inhabitants are engaged in agriculture, that is, 30 per cent of the entire population. But when we consider the relation of the rest of the population to the soil, it may be said that two-thirds of the people are more or less connected with agriculture. The principal agricultural products are tea, sugar, camphor,

wheat, rice, beans, peanuts, indigo, jute, pineapples, oranges and rushes for matting. With the exception of about 5,000,000 bushels, most of the rice is consumed on the island. So far the quality of the rice has not proved equal to that grown in Japan proper; but the government is introducing improved fertilizers and there is hope of creating a demand for Formosan rice in the home country. The advance made in sugar cultivation has been remarkable. Under the Chinese administration the sugar business was utilized for the pockets of Chinese capitalists. Large loans were advanced to the sugar planters, and the interest realized was enormous. Thus all profits went into the pockets of the capitalists and nothing went to the improvement of the land. Japan at once put a stop to this. Now, the land which is unsuited to rice cultivation, is appropriated to sugar, the most important districts being from Taichu southwards. Improved methods of planting and fertilizing have been introduced by the government, and the percentage of output has been greatly increased; but the quality is not yet first class, and the authorities are now devoting attention to this feature of the business.

It is well known that Oolong tea is one of the most delicious beverages of the tea variety, being in great demand abroad; and Formosa is one of the most important countries in the world for this sort of tea. Another kind of tea, made by mixing the petals of a fragrant flower with the tea-leaf, is produced in Formosa, and much fancied by the Chinese in Australia. An English Consul, first introduced Oolong tea into Europe where it met with a very favourable reception; and an American merchant,

John Todd, first made it known in the United States, where it became equally popular. The soil and climate best adapted to raising this variety of tea are to be found along the mountain slopes in Taihoku, Giran, Toyen and Shin-chiku. The elevations unfit for rice or sugar cultivation, proving good ground for tea, become an agreeable and profitable provision of nature to the inhabitant of Formosa. During the tea season no less than 150,000 girls and women are engaged in picking tea; and some 30,000 workers are busy preparing it for market. As many as 200,000 people in Formosa make their living from the tea trade.

Since the utilization of camphor to so great an extent in the manufacture of celluloid and gun-powder the demand for this article has become enormous; and as Formosa is one of the chief sources of the world's supply, the industry has attained phenomenal development. Camphor has been taken from Formosa for centuries, but not until the 19th century did its development reach any appreciable proportions. In 1855 the British firm of Jardine, Matheson & Co. entered into a contract with Formosan officials to export camphor to Europe, and made good profit on the transaction. In 1860 when the ports of the island were opened to Foreign trade camphor became one of the principal exports. Finally camphor became a monopoly of the Chinese government, the system being afterwards abolished, but revived again upon a protest being lodged by the foreign consults. After the cession of the island to Japan new regulations were made for the manufacture and export of the article; taxes were imposed and those holding licenses

under the former administration were allowed to retain their privileges of manufacture. But the methods adopted by the manufacturers were anything but satisfactory, quality always being made secondary to quantity; and in 1903 the government took over the business as a monopoly. The export of camphor from Formosa is now about 7,500,000 *kin* annually. Of late, attempts have been made to produce in Europe an artificial camphor from turpentine oil, but the process is as yet so expensive that it will probably never come into competition with natural camphor. There is no doubt that as time goes on camphor will not remain so exclusive a product of Formosa as at present; for recently experiments in growing camphor trees have been made in America, Italy, France, Brazil, Egypt, Ceylon and other places, with some degree of success. But as the use of camphor is constantly increasing the further production of it in other countries will not tend much to lessen the demand for Formosan camphor.

Previous to the Japanese occupation of Formosa the island was almost wholly an agricultural country in a very backward state of development. Industries independent of agriculture, there were practically none. But Japan at once saw the need of engineering works and the development of mechanical industries, if proper progress was to be a feature of the new administration. The building of railways was extended and carried on with zest. Irrigation works were established in the various centers where most necessary. Electric plants and water-power stations were set up; while in various places large modern sugar mills began to rise. The old method of sugar manufacture in the island was curious in the extreme. The sugar cane was crushed between stone rollers to extract the juice, the machinery, such as

it was, being turned by a kind of buffalo oxen. It soon became evident to the Administration that the resources of the island could never be brought to full development by this old-fashioned method. The amount of sugar produced by these private enterprises did not amount to more than about 220,000 *kin* a year. Consequently the government at once sought to encourage the establishment of proper sugar mills, and opened the way for capitalists to undertake the enterprise. Regulations were issued bearing upon the duty of sugar manufacture, more than a million *yen* were invested in starting the industry, and modern machinery with a high capacity was imported from abroad. Numerous companies at once began to establish themselves in the island, but the output was hardly more than 1,000 tons a year. Moreover, the increasing output of sugar in other countries reduced the demand and checked the development of the industry in Formosa to some extent. But after the war with Russia the unusual expansion of industry lent impetus to new interest in the manufacture of sugar in Formosa, and a further number of new companies began to invest in the enterprise, until some 20 establishments were engaged in the production of sugar. The total amount of capital now invested in this form of industry in the island is about 80,000,000 *yen*, and the annual output is about 9,870 tons, with some 194,000,000 *kin* of molasses. This represents a development of the sugar industry that can only be regarded as phenomenal. Ten years ago it was not expected that more than 300,000,000 *kin* of sugar a year could be reached by the end of the ensuing decade; but the output will soon be in the vicinity of 700,000,000 a year.

Other branches of industry that have recently attained important development

are paper mills, fruit canning, especially pineapple; jute manufactures and ice, as well as various iron works which are already doing a good business.

One of the most promising industries of the island is mining; gold, silver, copper, coal, sulphur and petroleum being found in fair quantities. Thus far the most promising mining regions have been found in the north. Already 366 mines are in operation, and the annual value of the mineral output has now reached 38,114,925 *yen*. There is no doubt that henceforth mining will constitute one of the more important sources of wealth to Formosa. Gold has been found on the island from primitive times, especially along the east coast, but there is no account extant of the value of the mineral taken. In 1890 while a bridge was being constructed over the river at Keelung, placer gold was discovered in the river bed; and at present placer gold mining is industriously carried on at this and various other districts, the output from the Kinkwa region proving so far the most valuable. The placer miners carry on their work as a rule on a very small scale, and on funds borrowed from the banks. Three mines, however, are worked in an extensive and systematic manner. The Bank of Formosa gets all its gold on the island, sending most of it to the Bank of Japan, and retaining only sufficient to place against reserves.

The output of coal has also considerably increased under the encouragement of the present administration, being now seven times greater than it was ten years ago. With the growth of shipping the demand for Formosa coal has greatly increased and the future looks bright in this direction. The yearly output is now about 212,430 tons. The main defect of Formosan coal is its liability to self-ignition, a feature that deters foreign patronage. The petroleum industry is still in the experimental period, though about 7,000 gallons have already been produced. The oil belt is quite extensive, however, and there are good prospects of encouraging development.

Of course one of the most essential factors in the development of Formosan industry is the extension and improve-

ment of facilities for transportation and communication. When Japan took over the island there existed only 62 miles of light railway; but the Japanese authorities at once undertook to place the line on a modern basis, and now the line has been transformed into a regular steam track extending some 323 miles through the main centers of industry and connecting all the chief towns. This rapid extension and improvement in transportation has given great impetus to the tea, rice and sugar industries. When the new Taito line, now under way, is completed, western Formosa will be opened up to modern industry also. Already the line between Taihoku and Keelung is being laid with double track at an outlay of 1,026,200 *yen* to be defrayed in three years. First class harbours have been difficult of attainment in the island, but the government is constructing harbour works at various ports, those at Keelung and Takao being near completion. At Keelung steamers of 6,000 tons can now be moored at the harbour buoys. With the completion of the Takao harbour works no doubt a much needed impetus will be given to the development of shipping in southern Formosa.

In no direction has the development of the island been more marvellous than in the rehabilitation of its finances. At the beginning of the Japanese administration the revenue of Formosa amounted to no more than 9,650,000 *yen*, and everyone prophesied that the island would be a continual drain upon the financial resources of Japan. In fact, as much as 6,940,000 *yen* of the above revenue comprised subsidies from Japan. The Administration at once undertook a reformation of the fiscal policy of the island, and by the year 1904 subsidies from the home government became unnecessary. Beginning with the year 1905 Formosa became an independent colony with annual estimates of 45,000,000 *yen*. Thus in almost every direction the wisdom of the administration in adopting a firm forward policy has been justified by the results, which, it is safe to say, have not been surpassed in the colonial progress of any other country either east or west.

JAPANESE STORY-TELLING

By DR. J. INGRAM BRYAN

ONE of the most popular forms of entertainment in Japan is story-telling. Less expensive than the regular theatre and the music hall, and older than either, it rivals the modern movies in its attraction for the multitude. To the simple and often illiterate folk of the nation it is what the novel, the magazine and the sensational newspaper are to the people of the West. None can appreciate good stories better than an audience of Japanese, all classes being accustomed to them from childhood. Among the educated, of course, reading and the regular theatre, as well as the kinematograph, have largely supplanted the *yoséba*, or amusement halls; but the latter form of passing an idle hour has by no means lost its spell for the commonality.

In Japan the professional story-teller, or *hanashika*, is held in scarcely less esteem than the regular actor; and he displays a character and an art all his own. Remarkable to relate, one of the most popular and accomplished story-tellers of Tokyo is an Englishman, Mr. Ishii Black, whose father was the founder of the first newspaper in Japan. The boy, having been born and brought up in the country, speaks the language like a native; and, as a retailer of droll yarns in the vernacular, has few equals among the *hanashika*.

The *yosé* halls of Japan represent probably the very oldest form of public entertainment known to civilized man. If there be any older, it is that of the

itinerant minstrel or *raconteur*, who recited or chanted the heroic tales of old; and which, in Japan, developed into the *yosé* hall with its *hanashika*. From remotest times the *daimyo* of old Japan were accustomed to have their clowns and story-tellers, just as the great personages of Europe had; and the cities in time boasted their regular places for an audience to hear some national epic, ballad or funny story, something like the *cabaret* of Europe. There are still strolling minstrels and story-tellers in the rural districts of Japan, who readily find a wayside audience; while almost every temple has a troupe of its own; for the Japanese *raconteur* can as easily teach a dogma as point a moral.

The stories are of a great variety, but for the sake of convenience may be divided into *rakugo*, or funny stories, and *kodan*, or heroic tales. The manner of rendering is as varied as the nature of the tales themselves, and of the taste and talent of the artist. Some are declaimed with a solemn, persuasive oratory and fine histrionic effect; while others go through the piece like clowns or comedians, acting out every detail with amusing and often grotesque exaggeration. Those of a ballad nature are sung or chanted to the accompaniment of the *samisen*; or even a more primitive instrument. I have listened to some of these old tales, or epics, older than historic time, monotoned with a weird voice to the twang of the *biwa*, an instrument older than the shell of Jubal;

and after two hours of it I have been glad to retire, leaving the audience to the enjoyment of a repetition of the entire tale as an encore. Yet I could not help but feel myself in the presence of the mother of human song: the origin of poetry itself. These *maniwabushi*, or song-stories, are not all of ancient lineage, some of them being based on modern events of social or historic interest. Often the entertainment is relieved by the introduction of *ayatsuri*, or marionettes, and sometimes by juggling performances.

The *yose* houses are advertised by a huge characteristic lantern, as well as posters giving the name of the actors and the themes to be treated. On entering, the ushers receive one's footgear, giving a wooden check in exchange; and the ticket, a solid small wooden block, costing from ten to thirty *sen*, entitles the holder to one space on the *tatami*, or mat-covered floor. There one can sit, squatting in any shape nature suggests, smoke and talk and listen from seven to ten o'clock. Usually the best part of the entertainment is reserved till near the close. Each artist, as soon as he finishes his piece, hurries off to another *yoseba* to repeat it; and so on till he has taken a fee from three or four houses of an evening. The omnipresent policeman keeps on eye on all that goes on, without which precaution, politics or indecency might protrude. The largest *yose* halls would not accommodate more than 300 persons, while the usual one has an audience of scarcely more than from 50 to a hundred. As the entertainment goes on it seldom fails to elicit remarks from the audience, to which the artists concerned as frequently make fitting and witty rejoinders, for they are never slow at repartee, this being a test of their quality. This, of course, is never permitted in the regular theatre.

In Tokyo there are about 150 of these *yose* halls of various grades; and their

busiest seasons are fall and winter. The *yose* actors are men of remarkable genius and temperment, and as actors, have ideals cherished no less earnestly than their more ambitious rivals of the regular theatre. In an interview recently with one of the leading *yose* actors of Tokyo, he laid much on the emphasis importance of an association for the improvement of the art of the storyteller; and went on to say that the fraternity was somewhat divided as to its merits and defects. Some held that a story should always end with a good joke; others that it was sufficient if there was a wealth of wit and humour in the tale itself. Actors like Encho despised overmuch mimicry and gesticulation, as not savoring of good art. This disciple of the great *yose* master went on to explain that the accomplished storyteller was able to make his hearers laugh or weep, smile or frown, merely by vocal inflection and expression. It is difficult to bring a Japanese audience to tears, he admitted, but there are *yose* actors who can do it. As for himself, he said, it was his rule to raise the tension of the audience to a high pitch, and then let them down gradually, till their emotions were aroused and set in movement. There was a trick of dropping the voice, to be commended, whereby the hearers were brought to a point of extreme attention, which if followed by an outburst of lung power, led usually to fine applause. When the *yose* actor has worked his listeners up to a point where he can see waves of emotion rolling over them all about the room, his success is achieved.

Kosanji, another of the leading *yose* actors, remarked in an interview that the men of his art had their good days and their bad; and on the latter days the story was often a failure. "I have been an actor in the regular theatre," he said; "and I know that of the two forms of art, story-telling is the more

difficult. The regular actor has the advantage of scenery and costume to arouse and maintain interest; the *yase* actor has to create interest by his own intrinsic merit and personality. And often the *hamashika* has to impersonate five or six characters in one story."

Apart from that of high achievement the reward of the *yase* actor is nothing sumptuous. He is paid at the rate of so much per head; the best getting no more than $3\frac{1}{2}$ *sen* for each person in the audience, the second man, 3; the third $2\frac{1}{2}$, and so on down to a mere fraction for the poorest on the programme, or for a beginner. It is said the most popular *yase* actor in Tokyo does not make more than 300 *yen* (\$150) (£30) a month, while the average is about 20 *yen* a month. The *yase* actor is often called in by noblemen and wealthy persons to entertain guests, when the fee is from 25 to 50 *yen*, according to the position and means of the patron.

The stories usually begin after the time-honoured formula: once upon a time, etc. The following are a few of the most popular heard in the *yase* halls of Tokyo.

"Once upon a time a certain dyer called in a blind masseur; and before permitting him to begin operations, inquired his fee. The man replied: 'Two hundred *mon* (2d) for all, above and below.' The dyer expressed satisfaction and told the masseur to go ahead. When the dyer had enough, he called in his wife, and had her massaged also. Then he summoned his servants, both male and female, and had them all massaged. The poor blind massagist was delighted at his luck; but when the money was handed to him, lo, there was only 200. Upon remonstrating that he should receive 200 *mon* for each person massaged, the dyer asked: 'Did you not say 200 *mon* for all, above and below?' (In the vernacular, "above and below" may also mean, master and servants) The masseur had to admit that he had said as much, and so went off with his small fee, without a murmur. He was determined to get even, however. He got hold of a friend of his and arranged

with him to take a piece of cloth to the dyer, asking him to say to the latter: 'I want this cloth dyed in first class style, without regard to price.' The dyer, glad to have so good an order, set to work and produced his best color. The blind massagist came with the man receive it; and taking up the parcel, walked off without offering any payment. When called back, with the demand as to what he meant by going off without paying for it, the masseur only replied: 'Did I not tell you when I ordered it that it was to be done without regard to cost?' (regardless of cost also meaning in the vernacular, without payment.) Did you not agree to dye it without regard to price?"

Another *yase* tale often heard is as follows: 'It is said that in this world there are eight kinds of fools, and the following are some examples. A farmer hearing a noise on the roof of his house one night, went out to discover the cause of it. There he saw his two sons perched on the house, one with a long bamboo pole, which he held aloft, pointing skyward with a sweeping motion. The old man could not make out what they were up to; then he heard the younger son remark to his brother: 'You can never knock down those little yellow things with that short pole; you must get a longer one; tie two bamboo poles together! 'What are you two youngsters trying to do?' inquired the father at last. 'Why we are trying to knock down the stars,' explained the older son. 'Go on, you stupid fellows,' shouted the old man, 'you will never knock those down, even if had the longest pole on earth. Don't you know those are the holes through which the rain falls?'

For very short stories the next is a good example: 'A *samurai* was once walking along the street when he saw a sign to the following effect: Fencing and sword practice of all schools taught here! On going in to inquire, he was told that none of the household knew anything of fencing. Thereupon the officer demanded why they put out the sign. 'O,' replied one of them, 'that is only to frighten away robbers.'

THE HERO OF THE PLUM BLOSSOM

By "B"

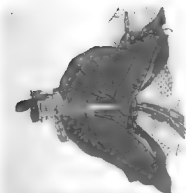
IN the bleak month of February, when winter as yet has scarcely broken, the beautiful plum blossom of Japan braves the frost and snow to show the spirit of beauty and heroism. It is then that the people of Japan celebrate the anniversary of Tenjin, the hero of the plum flower.

In the days of his earthly career Tenjin was the great Sugawara Michizane, a celebrated statesman, loyalist, poet and political martyr, whose renown has come down untarnished to the present day. The unfortunate vicissitudes of his life and his noble bearing amid all misfortune have impressed themselves on the mind of the nation till the hero has become a demi-god entitled to the reverence of all who wish help in adversity. It is for this reason that the plum blossom has ever been associated with his memory. In Japan, just as the cherry blossom is symbolic of the nation's prolific generations appearing and reappearing with unceasing regularity through untold ages, so the plum is typical of the heroes that go down to death; for it faces every wind of difficulty, appears fair and beautiful amidst desolation, and is thus offered by the people on the altar of every ancestral shrine. During his life Sugawara Michizane was a patron of the plum flower, wrote delicate verses in its praise, and when he died shrines were erected to his memory; and at each shrine plum trees were planted. The most attractive exhibitions of the

blossom in every town and city can usually be seen in the precincts of the Tenjin shrine, one of the most noted of which is the Kameido Tenjin near Tokyo, and the even larger one at Hongo.

Born on the 25th of June, 840, Sugawara Michizane lived sixty of the most thrilling years that can possibly fall to the lot of man. He came of a noble family, noted for erudition, poetry, and valor, but he died in exile, the victim of jealousy and infamous intrigue. His career is taken as a warning against the danger of injustice, even to a character of unquestioned worth and achievement. It is a warning none too often needed in Japan, as may be seen from the attitude of some toward Prince Katsura, who has done so much for the promotion of his country's greatness, and who was yet suborned and suspected by many who should have known better than to be so ungrateful. In some ways the character of Tenjin was not unlike that of Katsura.

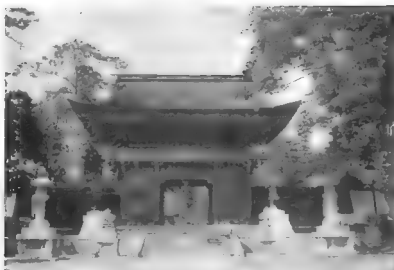
When young, Sugawara Michizane displayed marvellous gifts of poetry, and his favorite subject was the plum blossom. It was supposed then that a man of literary gifts could not well excel in arms, but in the archery contests he made an astonishing display of skill before a distinguished gathering, and his critics were all put to shame. As he approached manhood he was accorded a position in the Imperial Court, and subsequently became a favourite of the Emperor Daigo. This was one of the



SUGAWARA
MICHIZANE



KAMEIDO SHRINE, TOKYO



KITANO GATE



KITANO
SHRINE,
KYOTO



MAIN AVENUE TO KITANO SHRINE

most astute and beloved monarchs that ever graced the Throne of Japan, and the Imperial Court was among the most glorious of the nation's history. Michizane was loved and admired by the Emperor; and the fact that it was under the jurisdiction of so noble a ruler that the great courtier was banished, shows how careful a monarch has to be of his advisers.

In time Michizane came to be one of the greatest men of the state, a veritable power behind the Throne. But at that time there appeared on the political horizon the great Fujiwara family, destined to wield such a long and far-reaching influence on Japanese history. This family attained such an ascendancy that the prerogative of the ruler was in danger; its usurpations of Imperial authority were astounding, and the Imperial consorts came to be always chosen from the Fujiwara. The head of the Fujiwara family was by right of precedent ever selected as regent in case the ruler had not passed his minority. But as the reigning Emperor had in him the Fujiwara blood the power of the family remained unquestioned. The Emperor Uda, father of the Emperor Daigo, happened not to have in him the blood of the illustrious family, and he was determined to check its power. To this end he promoted Michizane as an exponent of the Imperial prerogative against all Fujiwara influence. Consequently the family was naturally jealous of him and sought to bring about his downfall.

In his 36th year Michizane was accorded the title of Grand Master of Literature, and thenceforth filled various important offices of state. After the Emperor Uda retired, the boy ruler, Daigo, came to the Throne, and as he was only 15 years old, the Fujiwara regent had things all his own way. The young Emperor having implicit

faith in the counsellor of his illustrious father, was not satisfied to lose the presence of Michizane, however, and had him appointed as associate regent with the Fujiwara, so that the regency was now vested in two persons. When the question arose as to who should take the precedence, the Fujiwara representative, though only 27 years old, was set above Michizane, the veteran statesman now aged fifty. Yet all the graver duties of state fell on the shoulders of the latter, while the senior regent gave himself up to amusement and the flattery of the young Emperor. Michizane had a wise and wholesome influence over the youthful reign, and the Emperor was grateful for all that the great statesman had done to promote the prosperity of the nation. To show his appreciation the Emperor now selected a consort for his younger brother from among the daughters of Michizane. This was the highest honor the Court could confer, and the name of Michizane now became universally known as one of the greatest in the Empire. For some time it was known that the Emperor was not satisfied with the system of a double regency; it had not worked very well. On day the young Emperor made a visit to the palace of the retired Emperor, his father, and had a talk about the matter. There and then they concluded that the custom of having two regents was detrimental to the smooth working of the government and decided to have but one regent. The question then was which of the two was to be retained. In character, experience and illustrious achievement Michizane was incomparably preferable to his rival, but in power of princely prestige and ancient lineage the Fujiwara had the advantage. But the young Emperor had the courage of his convictions, and he braved the displeasure of the powerful family to retain the services of his wise

and experienced adviser, Sugawara Michizane. This the rival never forgave. The latter retired to his mansion, and prepared to drive Michizane from Imperial favour.

It happened on the first of January that there was an eclipse of the sun; and the superstitious populace imagined it forboded evil to the Throne. The Fujiwara took advantage of this to influence the people until they implored the Court to remove Michizane. It was the will of Heaven and it could not be helped. The Emperor was doubtful until Tokihira, the deposed regent, persuaded him that there was proof of an attempt on the part of Michizane to depose the Emperor in favour of the brother who had married Michizane's daughter. The young sovereign was only seventeen years old at the time, and he had no way of disproving the evidence produced. So Michizane was relieved of office and appointed governor of Dazaifu, a district in *Tsukushi*, now the island of Kyushu. This was practically tantamount to banishment. But Michizane loyally bowed to the Imperial behest and accepted the appointment without complaint.

The scenes associated with the great man's departure from his beloved old city of Kyoto have become historic, and are now a part of the nation's history. His grief was great, and he eloquently expressed it in poetry and action. The touching verses he indited on the misery of his overwhelming fate are still treasured in the literary archives of the nation. His wife and daughters he left in the capital rather than take them beyond the bounds of divilization, and his sons scattered to various places. In one of his verses he pictures in vivid lines the utter desolation of his heart: "My mouth cannot utter the blood that boils in my eyes! Guide me O, ye gods of heaven above and earth beneath!" But the poem that is best known, and which every school boy has upon his lips, is that about the plum blossom. Michizane is about to take leave of his beloved home. He stands in agony of mind before its spacious portals, and amid his kinsmen and friends that have come

to bid him a long farewell, he asks for a sheet of paper and pens his sentiments of goodbye:

Kochi fukaba
Nioi okoseyo
Ume no hana
Aruji nashitote
Haru na wasureso!

Never fall, O fair plum blossom,
To exhale thy sweet perfume
When the spring winds call
And blow to the eastward,
Thy master no longer near!

Having finished the writing, he tied the paper on which it was penned, to a branch of his favourite plum tree, and set out for the land of exile. On his way he was visited by various persons of distinction, among them a former official, then fallen into misfortune like himself; and to him he wrote the following poem:

Fear not, O friend,
At Time's vicissitudes!
Glory and downfall
Are as the Spring and Autumn!

During the years of exile he lived in Hope that suspicion would melt and injustice relent, but he hoped in vain; for after three years he fell ill of an unknown disease and passed away at the age of 59, February 25th, 903. After his death the spirit of vengeance abated among his enemies; and the Emperor learned of the injustice. Sickness attacked various members of the Fujiwara family, and even an Imperial prince died without any apparent cause. These visitations were ascribed by the people to the spirit of the exiled statesman taking revenge for the injustice inflicted upon him during life and it was held that affliction would not cease until the spirit of the insulted dead should be propitiated. Consequently the Court conferred high posthumous rank on Michizane, and all over the Empire temples and shrines commenced to be erected to his memory, where prayers were offered for the repose of his offended soul. In almost everytown of any size in Japan there is to be found a shrine dedicated to the hero who is cannonized among the saints of Nippon as *Tenjin Sama*, and there also is invariably found his family crest, the plum blossom which he loved.

JAPANESE NATIONALITY

By DR. C. EGI

THE subject of nationality is becoming one of increasing interest and importance. At a time when nationality is being spoken of as something that may be abandoned at will, and not a thing that is a part of self and inseparable from race and country, one may well essay an expression of opinion as its meaning in the Japanese sense.

In his great speech as a representative of the King of England before the American Bar Association at Montreal recently, Lord Haldane, Great Britain's Lord High Chancellor, in treating the subject: "Higher Nationality: a Study in Law and Ethics," gave a very lucid statement of what is meant by nationality in Great Britain and America. According to the sentiments expressed by the great Englishman Anglo-Saxon nationality, of which the ethical and legal codes of Britain and America are but an outward expression, is a natural evolution and inheritance of the race, and therefore no artificial creation to be modified or tampered with at will. Thus nationality is based on a real and vital entity rather than upon anything arbitrary or formal. All judicial and kindred institutions are but outward expressions of the mind that controls the body of the nation, but not the body itself. In this vital distinction so aptly voiced by Lord Haldane there is an important lesson for Japan. It shows us that as regards national ideals, the Anglo-Saxon people and those of Yamato are not so very far apart. It and those is a lesson we in Japan especially need to learn at a time when many thoughtless persons among us are talking

of Japanese nationality as if it were a mere matter of form, a convention artificially created, rather than an essential feature of the Japanese race, an outward expression of the soul of Japan. Too many of our would-be moderns are apt to forget that Japan is more than a mass of individuals occupying certain territory; they fail to recognize the vital entity in which Japanese nationality inheres.

This mistake on our part, fraught, as it is, with danger to their empire, some of our new politicians have been led into under the auspices of German influence. In the past German ideas have played too important a part in Japan's educational system. Most of our officials are trained after German models; and a good many of them have got the notion that German ideas of monarchy and government are more in accord with those of Japan than Anglo-Saxon ideas are. No mistake could be greater than this; for German ideals are in fact subversive of the essentials of Japanese nationality. I myself was at one time led into this mistake and adhered to the German school of politicians. For a time I veritably worshipped at the feet of Germany. But my instincts as a Japanese jealous of his nationality made me suspicious as to the wholesomeness of German ideals for a subject of Japan. I was deceived by the outward form of government in Germany. The monarchy and mode of national administration seemed to have so much in common with those of my own country; and I was influenced to believe that the King of Great Britain was no more than a

mere figurehead, a nominal ruler without any real executive power. But by earnest attention to the subject I discovered my mistake; and I am persuaded that all those who incline to German ideals of government and nationality for Japan, are equally mistaken and leading their followers in a direction dangerous to our national interests. As a matter of fact the position of the sovereign in Great Britain is not so much unlike that of our own sovereign: he is to some extent in the position of a divine power, to whom obedience is due by virtue of character as much as authority. I am persuaded that it is far better for Japan to follow British models of government than to imitate German institutions. The German Empire is a conglomeration of states based on law; it is not a vital entity held together by one spirit of immemorial growth: its binding force is no stronger than the letter of the law. Thus German nationality is for the most part an artificial creation of modern growth and uncertain future. From this Japan is essentially different. Her nationality is of agelong evolution, and her laws are but the outward expression of this old and ever developing life. Germany is comprised of various races: the Yamato race is one. The one bond that holds the heterogeneous mass of the German Empire together at present is the magic personality of the Kaiser. Law can never keep a people united. For that essential of nationality there must be a common spirit, a soul of sufficient development. Lacking this and possessing only the binding force of law, a great personality may succeed in securing unity for the time being; but after that personality passes away, danger comes. Unless

Germany can maintain a succession of men equal to her present sovereign she is likely to dissolve again into her former elements. It was so after the death of Charlemagne; it might easily again be so in a nation whose main bond is force and law. To such an emergency no nation can afford to be exposed. Least of all can Japan wisely leave herself open to so great a danger.

The German Empire is an artificial creation founded on law and Imperious will. Japan is a growth of agelong time, a natural evolution on its own soil with the Imperial House as the source and fountain head. The nationality of Japan is not based on law, nor *force majeure* but upon loyalty to an unbroken Line older than the nation, because from Heaven: it is laid not on will or force, but on the bedrock of filial piety and wholehearted devotion of subject to sovereign and sovereign to subject. In Germany law, politics, government, are but so many conventional forms maintained by force. In such a country bureaucracy is essential. Japan would never have been overridden by bureaucracy as she has, but for her servile and senseless imitation of German models. Those who make government depend upon force and bureaucracy do not understand Japanese history. They are cutting at the very roots of our nationality. From time immemorial the Japanese nation has been a coöperative body, a vital entity with head and members. An incarnate example of this ideal was Meiji Tenno. In the eyes of his late Majesty there was no bureaucracy. In so far as it existed and intruded upon the scene it was by dint of evil within the material with which the great Emperor had to deal; but it had to skulk behind

the Imperial back. The Emperor Meiji never ruled by *force majeure*, and never consciously permitted even the bureaucracy to do it. His Majesty depended on the loyalty and devotion of his subjects; and he was never disappointed. The laws were to him but an expression of the nation's life and mind; and the people were taught to obey them as the laws of their national being. Thus the country developed and grew in health and prosperity from year to year. With the growth of German ideas arose certain dangerous elements out of touch with the nation's life. These have to be suppressed as inimical to the body politic; but they never would have appeared had Japan modeled herself more after Anglo-Saxon ideals. British nationality, not German, is the true counterpart of Japanese nationality. Though Japan has a written constitution, like Britain, her life is represented by the unwritten, because too sacred for human formulation and expression. Our national instincts, so long as uncorrupted, are higher than anything we can say. Our aims and desires are nobler than any expression of them.

Foreigners naturally ask how it is that if Japanese national ideals are so well tried and lofty, there should be so much trouble over making constitutional government effective, thus forming an unfavorable contrast with Great Britain and America? I suppose it is in a large measure due to mistaken officialdom laboring under European influence, as I have already indicated. Japan has an incomparable ideal of nationality, and an incomparable Emperor, but she has few if any statesmen with the ideals of the late Sovereign. If Japan had a few more men able to understand fully the

ideals of Meiji Tenno she would have an administration unsurpassed by any nation on earth. Japanese nationality expresses the highest and most perfect ideal of self-government. Like the old Jewish form of government it is a sort of Theocracy in which the people are taught to do what they ought and not what they please, and to obey because it is right rather than because they must. Even now, under unfavorable circumstances, the vast majority of them do so. Most of them have higher ideals of nationality than their officials; for they have loved, followed and imitated the late Emperor to a far greater degree than some of those who assume to be administrators of law, whose advice is: "Do what we say and not what we do!" It was as a protest against this failure on the part of officers and officials to follow in the steps of the Great Emperor, that General Nogi cut short his life. He would rather die than suffer the national dishonour of being reckoned among them. Happily all are not thus negligent and selfish as to forget the rock whence they are hewn and the mother that gave them birth. Japan has men of the pure national type that are bound to come to the top as soon as we pass out of the glamour of German imperialism, and model our government and our educational system after Anglo-Saxon ideals.

And because of the pernicious alien influence under which so many of our officials have been labouring, constitutional government with us has not been the success that was anticipated. Constitutionalism from a German point of view is altogether inconsistent with constitutionalism from a Japanese point of view. Our view is more in line with the

unwritten ideal of Britain. But our bureaucratic officials imposed the constitution as an extraneous appendage from without, which was supposed to absorb the whole nation into it and mold the nation after its own form and spirit. In other words the nation was to be for the constitution instead of the constitution for the nation. Thus the constitution was allowed to override the sacred principle of self-government, which is the essential principle of Japanese civilization. The new régime proposed to govern Japan by law, rather than by loyalty and devotion, as had been the time-honoured rule. But a nation cannot be thus peremptorily turned into so many automats. Had it not been for the sacred presence and omnipotent influence of the Emperor Meiji the result of this unnatural imposition would have been fatal to the progress of Japan. But out of love to the great Emperor the people overlooked the absurdity of an attempt to force them into the rigid mold constructed by the self-installed bureaucracy, and served the state by instinctive loyalty rather than by aid of mechanical contrivance of state. Thus, though the constitution was good, as expressing the national ideal, it was perverted into an instrument of bureaucracy, not wilfully or of malice aforethought, but because most of the officials responsible for its administration knew no other form of government than what they had gained from a study of German law and politics. Recent movements in Japan indicate, however, that our leaders are

waking up to the mistake of ignoring British ideals; and there is no doubt that as time goes on constitutional government will be as a real in Japan as it now is in Great Britain and America.

A further proof that our ideals of nationality have been unfavourably affected by our labouring too long under the unwholesome influence of German ideals, is the fact that we still lack the jury system and our judiciary, like the European, is apt to be arbitrary from an Anglo-Saxon point of view. In the same way our national representatives in parliament assembled have little voice in the government of the country. Law is looked upon more as representing the imperious will of a few than as the expression of the nation's life and will as a whole. To these evils also our people are fast waking up, an awakening that has recently been making itself felt in riots and other forms of popular demonstration. The misapplication, or no application, of the constitution is responsible for this untoward disaffection. Until the constitution is regarded by officialdom as the expression of the nation's soul and will through the Emperor as head of all, it will not be properly understood and enforced. A people with such splendid ideals of nationality as the Japanese, and with so glorious a heritage to live for, should see to it that their national constitution, which is the Imperial will, is respected and carried out, according to the purpose of the great Ruler to vouchsafed it to them as his greatest and most lasting bequest.



THE WOMAN QUESTION AGAIN

By GENDO MIWADA

IT is generally understood that the stages of individual life, such as childhood, adulthood and old age, repeat themselves in races and nations. These stages of evolution naturally imply imperfection, a feature as clearly evident in Japanese history as in that of any other country. We thought when Meiji Tenno granted Constitutional government and established the nation on a modern basis that everything was then perfect and the whole people happy and prosperous, but now we see that the Taisho Era has before it equally important and necessary reforms; so that perfection always seems in the future. The same may be said in reference to the woman question. The female world of Japan is full of intricate problems, but they are not pressing very much as yet, since most our women are scarcely awake to their importance and necessity. There are no great leaders among Japanese women, such as the women of western countries have. This is seen very clearly in the matter of the social evil, where reform has been slow largely because our women seem so disinterested. Indeed a great many Japanese women know nothing about it, and probably would be ashamed to pry much into such questions. Consequently it is left wholly to the mercy of men, and many unfortunate women are thus in slavery contrary to the actual laws of the land. Fortunately there are some signs of an awakening, however; and as the fall of

a leaf may signify the approach of autumn, so certain new tendencies among Japanese women indicate that in the near future our women will be more alive to the great moral and social problems that so deeply concern the future of society.

The all-absorbing question in Japan at present is how far the interests of women are going to run counter to those of men in Japanese society. For ages the Japanese woman has been placed at an immense disadvantage in competition with man. The time is now at hand when she is no longer content to be his slave. Her humiliations she is determined to push into the past and keep them there, and claim equal respect and happiness with man. The women of ancient Japan were in fact more free than those of the feudal age, which brought in a régime tending to the suppression of womanhood and the establishment of man as the lord of creation. The first indication of revolt from this untenable position came with the introduction into Japan of such books as those of John Stuart Mill; and these ideas of freedom and individual rights have taken root and produced a flourishing crop of ideas, very few of which have as yet been utilized. Certain dramatists, too, like Ibsen and Shaw, have had an immense influence on social ideas in Japan. The cry now is that women are no longer to be as pet birds in a cage for the amusement of man, or as dolls to be played with by him, and

that she must be regarded as a human being even before being regarded as a woman. These sentiments are being freely circulated in newspapers and magazines, but as yet have produced very little fruit.

One reason why the Japanese woman has been so docile and indifferent to oppression is that from the first history shows her a subservient and humble helpmate, enaged in all the more domestic occupations, even to the extent of supplying the family chest. Even our female ancestors, such as the goddess Amaterasu Omikami, was accomplished in all the domestic arts, and fully equal to the male side of the House in all that becomes an intelligent human being. We have had our great military ladies, too, like the Empress Jingo, and poetesses of no mean ability, such as Murasaki Shikibu, long before such genius showed itself among the women of the west. Such respect was that in which woman was held during the early history of Japan that there was no occasion for the rise of any woman question. Moreover, the Japanese woman has always had more opportunity to marry and settle down than the woman of the west, and has, therefore, been on the whole more contented with her lot. It is an undue number of spinsters that gives rise to woman problems. When a large proportion of the female population begins to live independently of men, and thus to acquire unusual influence in society, they naturally demand equality with men in every way, and there will inevitably be trouble unless the men are prepared to comply with the demand. While we have the women of Great Britain, or a large proportion of them, demanding

suffrage, it is probable that the women of Japan would not take it even were it offered them, simply because they are in no way conscious of the need of it. The main ambition of the Japanese woman is to be a worthy daughter in her parents' home until called to accept the duties of wifehood, and then her chief ambition is to be regarded as a model mistress and a faithful wife, respected by the old folk of the community. So long as this spirit prevails among the best classes of Japanese society, it is improbable that any woman question will arise.

On the other hand the fact cannot be ignored that among the lower classes of Japanese society there is appearing a large number of women who choose factory life or business occupation in place of domestic responsibility; and as time goes on this tendency will doubtless create a new class in the female society of the country. This class exists in the west in large numbers, but it is usually in combination with the higher-class spinsters that it becomes a menace to social peace. In Japan as we have seen, there are no high-class spinsters. Consequently the female industrial class will for some time at least remain without aggressive leadership, and therefore will be unlikely to create a serious problem for the near future. The average Japanese woman is still more proud to be the maker of her husband's clothes and the preparer of his food than to be a factory worker or a shop assistant. But there are forces, such as the division of labour, which are tending to break up the old customs. The husband now likes to have his clothes made by a first-class tailor, for he is beginning to wear western dress, which his wife cannot make. And he is com-

mening to like western food, which his better half cannot cook. Thus the Japanese woman of to-day is being deprived of many occupations that formerly it was her ambition to be accomplished in.

It is but natural under the circumstances that many of the girls should look for other occupations; and the profession of teaching attracts a considerable number, as taking care of children is one of the virtues a Japanese woman prides herself in. As the profession is now getting to be overstocked the girls of the working class are turning to office work and such like, and the cotton and other factories employ thousands. As yet the only place where women workers come seriously into clash with male labor is in the government offices, post offices and such places, where they have in many instances already supplanted male labor in the minor occupations. The idea of becoming governesses of education and refinement does not appear to have been taken up seriously by Japanese girls as yet, but no doubt there is something to be done in this direction.

One of the worst things that can happen in Japanese society is to introduce woman problems merely for the sake of imitating Europe, and not because there is any real necessity for them. Artificial problems raised for the sake of being in the fashion must inevitably do more harm than good. We have enough difficulties without borrowing them. Consequently the few

Japanese women that are taking an interest in the woman question, as represented in foreign countries, are engaged for the most part in a superficial discussion of theories that have little practical application to conditions in Japan, and therefore a good deal of the talk is vain and beside the mark. There is considerable reference to the "new" woman, but just who she is few appear to know. It is to be regretted that the question should be thus likely to fall into the hands of persons ignorant alike of experience, prudence, and the real conditions obtaining in foreign countries. They simply want to imitate foreigners without knowing at all what reasons the latter have for adopting the course pursued. The literature on this subject published in Japan is inane to a degree. None of our intelligent women would think of reading it. Until the movement, so far as it exists, gets into more efficient hands, it can make no real headway. The present, however, must be regarded as a time of preparation, so as to be ready for the woman question when it really arrives: that is, when the occasion for it comes, as no doubt it will, when Japanese society becomes more modelled on western lies, with the advance of modern industrialism and the higher cost of living. Our women should thus make a close and intelligent study of the whole question, so as to know its significance and how far it applies to Japan, and in this way be ready to deal with it when it becomes a practical issue in this country.



A TEMPEST IN A TEAPOT

By K. C.

WHEN the British squadron, under the command of Admiral Kuper, steamed into the Bay of Kagoshima with the purpose of demanding satisfaction for the murder of Richardson at Namamugi on the Tokaido, the town was precipitately thrown into a state of commotion and excited alarm. On receipt of a document from the British authorities, the Lord of Satsuma at once convened an extraordinary meeting of his advisers and principal vassals in order to see what should be done to cope with the emergency, and if possible to avert the portending storm. However, the warlike southern clansmen unhesitatingly decided to appeal to the arbitrament of arms, and every one was astir, with assigned duties—some transporting rifles and provisions from place to place; others erecting fortifications along the shore &c.; in short, active preparations, both defensive and offensive, pervaded the whole town, with a view to measuring swords with the foemen worthy the Eastern Spartans. As a preliminary to the commencement of hostilities, a resolution highly characteristic of the Japanese in general and of the Satsuma *samurai* in particular, was unanimously adopted, to the effect that a number of young volunteers should first of all pay apparently a friendly visit to the "black ships" disguised as vendors of fruits and cakes, together with other articles that might attract the fancy of foreigners, but in reality with the intention of killing all that should come within the reach of their swords. Among the agreements entered into as they departed on their

deadly mission there is one which sounds rather Quixotic; namely, that they should all be scrupulously careful not to injure the ships in any way; for, after victory they would, with these very weapons, sweep away other "red haired barbarians" from the land of the myriad gods! Romantic and heroic as the enterprise was unfortunately it was doomed to be a farce. Be the result of the expedition what it might, the point I wish to bring out here is the remarkable naiveté of our compatriots in those good old times. True, Satsuma had then three small steamers, but the majority of the clansmen there as elsewhere had only a faint idea of the solid construction of foreign floating bulwarks on the sea.

Pondering over this and other episodes of those turbulent and soul-stirring times—the Bombardment of Shimonoseki, the frequent attacks on the Legations and individual foreigners on the highways, and murders and assassinations perpetrated here and there—often have I to heave a sigh, long and deep, for the happy and well-nigh miraculous hairbreadth escapes of our country from the miserable fate of India.

Indeed extremely fortunate it is for Japan that her Nogis, Togos, and hundreds, nay thousands, of other noble and gifted sons whose ideas were not then very far advanced beyond those of the one who had proposed with childish innocence, not to inflict damage on his intended prizes, have turned out to be the admirers of "things occidental" and thoroughly imbued with the need of broad and enlightened notions, having

steered the ship of state safe and sound, and raised up an empire in the Far East whose prowess on land and sea turned, for the first time in the history of the world, the tide of victory against the all-conquering West. Agnostic as I am, I cannot refrain from offering heartfelt thanks to Heaven for this kind protection of our Island Empire.

Recently a lucky accident placed a curious document in my hands, describing the conferences at Susaki between Sir Harry Parkes, the British Minister, on the one hand, and the late Count Goto, the delegate of the Daimyo of Tosa, on the other, concerning the murder of blue-jackets at Nagasaki in 1867. The murderer or murderers were erroneously suspected to be Tosans belonging to the *Kaiyen tai*.

Notwithstanding that the Susaki episode occurred some years after the Bombardment of Kagoshima, our ideas in regard to conditions prevailing outside of Japan were still as nebulous as ever. Listen, for instance, to the suggestion of a tactician-statesman of Tosa. He proposed to his master a plan for tiding over the situation by mounting a number of huge *hando* (jars) along the shore of Susaki. The harmless earthen-ware, the proposer argued, would look, if viewed from a distance, like so many terrible cannons which, ere they should begin to thunder, would strike terror into the hearts of the unwelcome visitors and scare them away without their firing a single shot!

On the evening of July, 1867, a man was seen returning from a restaurant situated at Maruyama in Nagasaki, highly jubilant with intoxication, when he happened to come across two blue-jackets lying dead drunk on the street.

The god of joy that was in the man suddenly turning into an evil spirit, prompted him to try his keen-edged blades on the unfortunate fellows, killing them outright. Complaints were lodged in due course, by the British authorities with the governor of Nagasaki—an official under the Shogunate—who did his best to find out the culprit. A mere coincidence, it was, that on the morrow of the day on which the dastardly deed was committed, a sailing ship owned by the *Kaiyen tai*—a private organization got up partly with commercial and mainly with political objects under the management of Ryoma Sakamoto, a Tosa man, in conjunction with a number of his compatriots,—and also on the evening of the same day, a steamer belonging to the local government of Tosa, left the harbour of Nagasaki. Naturally therefore, suspicions of the *Bakufu* officials at Nagasaki fell on the heads of the Tosa men. Slender as was the circumstantial evidence, the links in the chain were considerably strengthened by the discovery of a lantern left by the assassin on the spot where the deed took place. That lantern was red both at the top and bottom, with a white space intervening. Now, the badge on the flag of the *Kaiyen tai* was precisely the same. Moreover, a similar design marked the feudatory pennon of Tosa, with this difference that, instead of red the upper and lower parts were black. We used to call the badge "middle white." Hence, the three, the pennon, the flag, and the lantern—were all mixed up and the suspicions of the Governor of Nagasaki as to the Tosa men were not devoid of reason.

After about a month, a Tosa representative, staying at Kyoto, was

summoned by the *Bakufu* authorities there and ordered to take immediate steps to appease the anger of the then British Minister, Sir Harry Parkes. In compliance with the order, a few Tosa officers repaired to Osaka when they learned that the conference was to take place not at Osaka but at Tosa; and further that they, to their great surprise and indignation, were to be conveyed there by a British man-of-war. Hearing that Saigo the elder, the most powerful man of the time from Satsuma, was somewhere in Hyogo, Sasaki (the late Marquis and one of the officers above mentioned) hastened to call on Saigo; and telling him the particulars, requested of him the loan of a steamer in the possession of Satsuma to take him and his fellow-officers to their lord's domain. Saigo readily consented, and at the same time warned Sasaki to be fully on his guard—cautious and circumspect—in his negotiations; for, he had, the former said, some experience with the diplomatic method of the British, who had preferred exorbitant claims at the time prior and succeeding the Bombardment of Kagoshima.

At Hyogo, Sasaki found three ships—one of Satsuma, another of the *Bakufu*, and the third of England. Sasaki of course embarked on board of the Satsuma steamer and when it was about to weigh anchor, a man was observed hurrying towards it in a boat, eagerly making signs to wait for him. Soon the Tosa officers were glad to greet Sakamoto, the commander of the *Kai-yen tai*, who, of all the men miserably ignorant about conditions abroad, knew what he was about and volunteered his services in behalf of his native place. In the meantime, the three steamers

left Hyogo one after the other. Arrived at Susaki, the Tosa officers went to Kochi and reported the affair to Yōdō, the *daimyo* of Tosa, who simply observed—"Troublous have the times come to be within and without." On the 4th of August, the *Kaiten maru*, of the *Bakufu* anchored at Susaki, and the British ship, with Sir H. Parkes and his subordinates, on the 8th. It was exactly a year previous that a British steamer appeared off Urado, and despatching a steam-launch right up to the entrance off the town of Kochi, took a sketch of the castle. Even then great were the indignation and alarm of the provincials; and so the sudden opposition of the three "black ships"—all of which the clansmen mistook for those of the British—was the cause of ferment and dire fright. Itagaki, now Count and then Commander-in-chief of all the Tosa forces, ordered a part of his soldiers to march in two different directions under the pretext of conducting manoeuvres. Simultaneously many civil feudatory functionaries from Kochi re-enforced the Tosa officers already at Susaki. These and the soldiers altogether amounted to more than two hundred, and the tiny town jostled with human beings, a scene never before witnessed in that remote corner of Tosa. The military chiefs mutually agreed to shoot any foreigners indiscriminately who should land. Goto, undoubtedly the master-spirit of the situation, felt extremely anxious about the untimely appearance of the braves, and took measures lest some occurrence should add another source of trouble to the one he had already to deal with. Fortunately none of the foreigners landed. But Goto's wits were sorely

tried by some eighteen chiefs, (Yamaji among the number who was called by foreign newspaper correspondents the "one-eyed dragon" at the time of the Chino-Japanese war, and by us "the bravest of the brave), full of youthful zeal and spirit. On their arrival at Susaki, they hastened to knock at the door where Goto had lodged in company with his colleagues, Sasaki and others. The former happened to be away, and Sasaki had to meet the young bloods whose somewhat boisterous manners and violent words overawed not a little one of the mildest and kindest of men. Sasaki tried to do his best in order to relieve the nervous tension of his friends by arguments and entreaties, but in vain. They rudely left Sasaki, to his intense anxiety, telling him they would call again early the next morning when they should expect to meet Goto. At dawn on the morrow, Goto's dream was abruptly disturbed by the hotel-keeper's announcement that the young roughs were already down stairs. Usual salutations over, Goto, who, by the way, had been apprized of the circumstances of the previous day, was clamorously asked to grant them the privilege of being present at the conference that was soon to take place. An unenviable dilemma at once confronted Goto; for, at the time, the atmosphere of Tosa was strongly surcharged with the electrifying cry: "expel the strangers." The request of the eighteen two-sworded stalwarts was by no means to be satisfied, while to refuse it flatly might lead to more than an unpleasant outcome. But the resourceful and daring Goto was fully equal to the occasion. As soon as they concluded what they

had to say, Goto clapped his hands for joy and said:—"We two (meaning himself and Sasaki) are extremely happy to avail ourselves of your kind offer of service. Unless we should be backed by your powerful presence, the foreigners might propose unreasonable demands, or be insulting to us. Should you find them so, just chop a couple of heads off and cool those of others. However, the day and hour for our meeting are not yet settled. Wait quietly till then—I will not fail to let you know the time for you to come and strike." Elated with greater success than they had expected they withdrew and waited. No call on that day; next day still no message from Goto. Their patience thoroughly exhausted, at last they repaired again to the diplomat's hotel, where they were calmly told that, immediately after they had gone, Goto and others were invited to the British ship and there in a few minutes every difficulty was settled entirely to our mutual satisfaction. After all, "Goto continued, this is a trifling affair to be managed before one's breakfast; you may ease your mind now and return to Kochi at your earliest convenience." "Utterly non-plussed," Yamaji said long afterwards to a friend of mine from whom I heard the anecdote, "We turned our heavy steps towards Kochi, some of us with loud murmurings, the majority in sullen silence and with downcast eyes."

Having in this off-hand manner disposed of what to ordinary minds would not have been a light matter, Goto called on Sir Harry Parkes in his ship, when, instead of extending a friendly welcome, the minister acted the part of a bully, giving vent to his

seemingly boiling rage in a blustering manner and "roaring," as the native record says "like a lion and stamping violently." Goto looked on the ungentlemanly antics with amused smiles. After a while, turning to Satow, the secretary-interpreter, Goto said:—"I thought that your Minister came here with the view of concluding negotiations; but if he acts in this way, there is no necessity at all for me to remain here any longer and I will say goodbye to him and yourself." Whereupon Satow whispered something to his chief who immediately assumed a conciliatory attitude and apologized for the method of diplomacy which his experience had taught him to be highly effective in dealing with the Chinese mandarins. After a friendly talk of some hours they parted with the agreement to re-open negotiations at Nagasaki. According to one version, Goto gave the Minister a written promise to pay a certain amount of indemnity, in case the perpetrators of the deed were proved to be Tosa men.

On the 9th the four Tosa committees, together with an officer of the *Bakufu*, were entertained at dinner by the Minister on the man-of-war, after which Sir Harry started for Tokyo, leaving Satow with instructions to go to Nagasaki and there to continue the conference.

Practically here the business ended. However, to continue the story, Sasaki, as the sole representative of Tosa, sailed for Nagasaki in company with Satow and Sakamoto. At Nagasaki, Sakamoto posted up public notices here and there, promising a reward of 1,000 *ryo* in gold to the one who should inform who the offender was. This timely act of the sagacious Sakamoto had the effect of considerably allaying

the suspicions entertained concerning the members of the *Kaiyen tai*. Soon the captain of the Yokobuye—the sailing ship of the *Kaiyen tai*—underwent careful examination by the *Bakufu* officials as to the circumstances attending the departure of his vessel, particular stress being laid on his movement without permission from the proper authorities, and also as to the doings and whereabouts of one Sasaki—a man belonging to the Yokobuye and entirely a different one from the Tosa official frequently mentioned above—who had surreptitiously gone to Kgosshima soon after the occurrence of the murder. On hearing this, Sakamoto lost no time to recall the said Sasaki back to Nagasaki. On the 2nd of September, the man returned, and underwent cross examination by the *Bakufu* authorities. All questions being minutely explained on this as well as on subsequent occasions, Sasaki (the official), Sakamoto, and others were called to the court and there told that the suspicions of the British authorities were completely cleared away and the examination of the case, so far as the Tosa men were concerned, thereby concluded. This was the 10th of September.

However, the criminal was not found and the British legation urged the Meiji Government not to relax their efforts to discover the author of the murderous deed and settle the case once for all. At last, the murderer was proved to be, beyond a shadow of doubt, one Kanoko a Fukuoka *samurai* who had committed suicide a couple of days after the accomplishment of his object in order to avoid the troubles in which his clan might be involved. Thus the whole affair turned out to be veritably a Tempest in a Teapot.





TOSA CASTLE.



SUSAKI COAST, TOSA
L. SAKAMOTO RYUMA



TORII: FUSHIMI INARI, KYOTO



FUSHIMI INARI SHRINE: FRONT

FEBRUARY FESTIVALS

By F. YAMAZAKI

WE have now completed the year's round of festivals in these columns, the present month being the last. We have tried to show that in the observance of times and seasons and in their susceptibility to superstition the Japanese are as human as the people of any other country. A good many Japanese festivals had their origin in China or India, just as a good many western festivals had their origin in Greece or Rome, and these in turn from sources further East.

On the 2nd of February the Japanese celebrate the *Futsukakyu* festival. It pertains chiefly to people of the lower class, as may be inferred when we say that is the moxa festival. *Kyu*, or moxa, was introduced from China. It is a substance obtained from mugwort leaves, which are dried, and a white furry substance, which appears on the back of the dried leaves, is made into moxa. It is believed to have the effect of hardening the human shoulder against all evils, such as rheumatism, for example. Many of the simple country folk believe that application of the moxa will ward off all disease. The usual way is to make three applications: one on the back and one on each shoulder. Sometimes, however, it is applied to the loin; and labourers who depend much on the capacity of their lower limbs, apply it to the shins. It seems to be rubbed on and set fire to, leaving an indelible mark on the skin.

Hatsu-uma, the first horse day in the month, is another festival of February; so called because Japanese weeks in

the year are given the names of animals, such as the "rat," the "ox," the "tiger," the "rabbit," the "dragon," the "snake," the "horse," and so on. The festival is really in honour of the god *Inari*, whose shrines may be seen in every part of the country, distinguished by their red *torii* and fox guardians. *Inari* is the guardian of the rice fields; he corresponds with the deity known as Ceres in ancient Roman mythology. The Chinese name for the god happened to contain the ideograph for fox, and so that animal is constantly figured as an attendant of *Inari*. The desire to honor the source whence comes the crops of the earth, must be regarded as human and right, and is recognized in the European custom of Harvest thanksgiving. Many of the people in Japan have an idea that as the fox is a missionary of *Inari* its image should be decorated, just as some people might honor a good watchdog. The chief shrine of *Inari* is in the province of Yamashiro; and on *hatsu-uma* day there is a great festival there, as in all the *Inari* shrines throughout the Empire. At the appointed time a Shinto priest appears before the altar of the shrine and recites a *norito* and offers saké; and after the religious service is over the people give themselves up to amusements of all kinds. There is a good deal of drum-beating and dancing the *kagura*. *Hatsu-uma* is decidedly a children's day; for they have the time of their lives. There is a good deal of feasting as well as play. Rice and red beans are cooked, as well as *aburage*, a bean curd, fried. It is not to be

wondered at that *Inari* is a very popular deity, since he gives the crops and enables the younger generation to have much pleasure.

Next comes *Nehan-ge*, or the festival of the day of Buddha's death; this is on February 15th, the anniversary of that moment when he quitted the world aged 79. *Nehan* means the sacred place where neither birth nor death is known, and in some temples they show pictures of it to the faithful. The tradition is that Buddha died with his head north and face toward the west, right side under. This is represented in the picture; and all about are birds and beasts lamenting the death of Buddha. The rites observed on this day are quite simple. After reading scripture and offering incense the commemoration is over.

The 15th of February is also known as *Saigyo-ki*, or Saigyo day. The festival is in commemoration a famous *samurai* of that name, who lived in the time of the Emperor Tobu. He was noted for his skill in archery and horsemanship; but being impressed by the sadness and misery of the world he left the common walk of life, forsook his wife and family and entered a monastic existence, a homeless wanderer over the face of the earth, Saigyo traveled all over Japan, and was one of the most distinguished Buddhist saints of the 12th

century. His quiet hours he spent under the trees in meditation, after the manner of his great master before him. He had always been anxious to die under a plum tree in full bloom, and wrote a poem to that effect. The poem reads:—

Negawakuba
Hana no moto nite,
Ware shinan,
Sono kimaragi no
Mochizuki no koro.

Would that I might die under the plum flowers
in February when it is just full moon!

Remarkable to relate, the holy man had his wish; and so, on the 15th of the second month when the plum trees were all opal and ivory, he passed away in the year 1198, at a rich and ripe old age. Henceforth the anniversary of his death became a sacred season when poets and saints assemble to contemplate all that a single soul can suffer and brave in order not to sin and fail of life's ideal. For that a man is mistaken in what he deems the best means of triumph, does not change the fact that he tried, as best he knew how, to overcome and to prevail. It is the motive, the purpose, that gives to life its ideal and its value. As a man thinketh in his heart, so is he. And Japan has many days commemorating as many great lives, who toiled and strove to extricate themselves from the coil of circumstance and to be free as men.

MOONLIGHT ON THE SNOW

Kie nokoru

Matsu no kokage no

Shirayuki ni

Sasu kage samishi

Ariake no tsuki!

At dawn, how cold the waiting moon doth shine

On remnants of the snow beneath the pine!

By Meiji Tenno

Trans. by Mrs. Douglas Adam.



A MONSTER

(Yosé Story)

A favorite wrestler (who had been off on a tour of the provinces, in time arrived home again, and one of his friends called to welcome him back. He was surprised not to see the host, but was glad to be received by the wife.

"I should have called to pay my respects to your husband before," he explained, "but pressure of business prevented me. Well, I have heard that your husband has distinguished himself more than ever on this tour, and that he comes back a champion. He has increased enormously in size, too, I am told."

"Yes, he has certainly become quite big," the woman assented.

"Indeed," said the guest; "I am glad to hear it."

"Well," continued the wife, "when he returned, his voice had become so much stronger and louder that when he spoke it made me deaf. Not only was my ear-drum cracked, but I noticed that the big bell at the Seishoji temple afterwards had a defective sound, and discovered that his voice had cracked the bell."

"You don't say so," exclaimed the visitor. "What a tremendous voice it must be!"

"As for his increase in size, you will understand how big he now is when I tell you that on the way home he attempted to ride a horse, and his weight crushed the animal to the ground and killed it, the back being immediately broken."

"O, dear me; poor beast! How sad!" said the guest, sympathetically. "I don't see how a man as big as that, could get into your house. It must have been awkward for him when he returned home and could not enter his own house."

"It was indeed," replied the woman. "But he easily got over the difficulty by climbing through the long window upstairs."

"My, what a size he must be!" continued the visitor, in feigned surprise.

"And at night," the woman went on, "we have great difficulty in getting quilts to cover him. Only by sewing two together could we make them long enough to go the whole length of his body and keep his toes from sticking out."

"Is that possible?" the guest ejaculated. "And where is this wonderful man of yours? May I have the honour of seeing him?"

"He is taking one of his afternoon naps just now; but if you wish to prove

the truth of what I have said about his strength and size, please step into the room and you will see the *hibachi* dancing beside him on the floor."

"What do you mean?" inquired the guest looking more bewildered than ever.

"When he lay down," explained the woman, "I thought he might like to smoke; so I placed a heavy brass *hibachi* near him, as it was the only one lighted. After he had gone to sleep I heard a strange noise in the room; and on going in to investigate, I found him snoring so awfully that the *hibachi* was beating a retreat on the floor like a kettle-drum."

"If you don't care to venture into the room, I'll wake him," the wife suggested.

"O, dear no," interrupted the guest. "By all means let him sleep. To arouse him might make the house dance too. I shall call upon him another time.

Please give him my best regards. Good afternoon."

As soon as the guest had gone out, the husband, who had been listening to the conversation all the while, called his wife and said to her:

"Was that Mr. Kishaku that called? I thought it was. I should have come out and thanked him for his call, but having heard your blowing about me, I didn't have the face to appear. You should not boast about your husband in that way. It would have been enough to say that I had a prosperous tour, and that I was taking a nap. The story you told him about my voice breaking the bell of Seishoji temple was absurd. So also was what you said about my breaking the horse's back. Your remarks about the quilts being too short

and about the dancing *hibachi*, were equally out of place. You know very well I am not such an awful snorer as that. Let me tell you a bit of my experience that may teach you a lesson in female modesty and humility. On my way home as I passed through the province of Tsuruga I came to a village called Hara. You know where Hara is, I suppose? It is in the province of Tsuruga, where Fuji is. At the tea-house I said to the waitress: 'Neisan, people say that Fuji is the finest mountain in three countries, Japan, China and India; but to my mind it is the finest in five continents'."

"It is very kind of you to praise our mountaint so," remarked the demure maiden. Travelers always admire the greatness of Mount Fuji; but half of it you know, is only snow." "Now don't you think it was very modest of the waitress to say that about the mountain of which she was so proud? But you are trying to make your husband out bigger than he is. I wish that hereafter you would not boast quite so much about me."

That evening another friend called to pay his respects to the returned champion. This man had met the afternoon caller somewhere and had been told all the remarkable things the wife had said about her husband. "I have been hearing of the return of your husband," the caller explained, "and of his remarkable increase in power and size. I was especially impressed by what you said about his voice having such a vibration that it cracked the temple bell at Seishoji."

"O, no," protested the wife. "I did not say that. What I said was that the voice of the temple bell was so loud that

he was afraid and trembled when it sounded."

"Indeed; then he must be afflicted with nervousness. I am so sorry to hear that. But did you not say he was so heavy now that he broke a horse's back trying to ride, on his way home?"

"No, not at all; there must be some mistake. I said he happened to tread on and crush a poor earthworm."

"Ah, how careless of him! But if it was only an earthworm it was not so bad. But what about the story you told of his having to climb in by the upstairs window?"

"That is not so," said the woman. "It is just the other way; he is now so reduced in size that he was able to come in by a window pane in the shoji."

"Well," said the caller to himself, audibly; "Mr. Kishaku has been playing a nice joke on me, telling me all

these yarns about what you said of your husband."

Just then the husband himself walked into the room, looking much as usual. "O, how do you do," said he most affably to the guest. "I am delighted to see you. It is very kind of you to call. I am glad to see you looking so well." To which the guest responded in a similar strain: "I am delighted to welcome you back, looking so well after your trip. And you do look somewhat bigger for your experience, I think. What do you think, Madam? Don't you think your husband really looks larger than before he went away on the trip?"

"It is really very kind of you to say so," said the woman in a very modest voice. "Many people say he looks so big now. He may look big, as you say, but really half of him is dirt."



CURRENT JAPANESE THOUGHT

By THE EDITOR

Last of the Shoguns

In the death of Prince Yoshinobu Tokugawa passed away one of the most illustrious citizens of the oriental world.

The last of a long line of Japanese statesman and administrators, whose family had held the reigns of power in Nippon for nearly three hundred years, at the call of the people and of the state he handed the sceptre of office to the Imperial hand, and descended to the position of a common subject. It was an illustration of almost unexampled sacrifice. When his position was challenged, he had at his command the army and navy of the Empire and could have made short work of his opponents; and if there were any doubt, he had at his disposal the assistance of Napoleon III of France. But his conception of loyalty forbade the advantage of alien aid; and he felt that a war against the will of the people would have been a war against the Imperial will. In loyalty to his Emperor and country he stepped down and out from the chair of the shogun and made the Restoration possible without bloodshed. Nor were there wanting compeers to emulate the example the shogun had set; for some 250 of the great *daimyo* of the Empire did likewise. Compared with the revolutions that have taken place in other countries that of Japan is a symbol of dignity and peace unparalleled in the annals of time. No wonder that when he called to pay his

respects at the Imperial palace after resigning office, the Empress treated him like a prince and offered him a seat accordingly. The late Emperor regarded the last of the shoguns with the highest esteem; and to show appreciation of the great man's loyalty and patriotism made him a prince of the realm. Since that day nearly fifty years ago, when the shogun walked out of the Edo palace to let the Emperor walk in, many are the changes that have taken place in Japan, most of which were made possible by the shogun's act of selfabnegation and magnanimity. Born in the capital of the shoguns in 1837 he was educated in all the lore of his illustrious ancestors, and at the age of 29 succeeded to the shogunate. Two years later he voluntarily surrendered his power to the Throne, and made possible the Meiji Period, the Era of Enlightenment. Thenceforth he withdrew from public life and lived in retirement in the capital. Prince Yoshinobu Tokugawa was a man of versatile talent, and in archery, horsemanship, art and poetry had distinguished accomplishments. His health was good until a few days before his death when he contracted a cold which developed into pneumonia, and great age coupled with a weak heart left him a helpless victim to the malady. He passed away on the morning of the 23rd of November, aged 76, mourned by the whole nation.

In this connection the accompanying illustrations are of unusual interest. In



UPPER AND LOWER: YEDO CASTLE

UPPER, RIGHT: AUTOGRAPH OF LATE PRINCE YOSHINOBU TOKUGAWA

LEFT: PICTURE OF BIRD AND FLOWER DRAWN BY LATE PRINCE TOKUGAWA

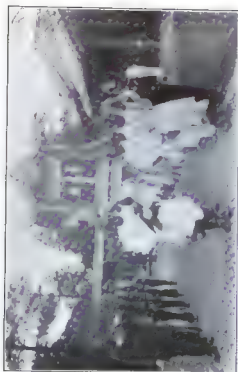
CENTER: LATE PRINCE TOKUGAWA AND HIS GRAND-DAUGHTER

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URBANA-CHAMPAIGN



FUNERAL PROCESSION



CATA FAÇADE



PRINCESS YOSHIIISA TOKUGAWA



PRINCE YOSHIIISA TOKUGAWA



MARQUIS KOMATSU



MARCHIONESS KOMATSU

the last days of the shogunate Mr. Jusho-no-Kami Hirayama, father of the President of the Japan Magazine Company, was one of the General Commissioners of Foreign Affairs. At that time trouble happened to break out between the Koreans and the French; and the latter suggested that the Shogun's government should mediate. Mr. Hirayama was on the point of being sent to Korea for this purpose when the *Bakufu* fell. The late Prince Tokugawa, the Shogun, in appreciation of services, presented Mr. Hirayama with his autograph and a picture of birds and flowers drawn by his own hand, the picture herewith reproduced. The little girl on the late Prince's knee is his granddaughter, and also the granddaughter of the late Prince Arisugawa. As the latter had no male child to succeed him the house of Arisugawa would have become extinct for want of an heir, according to the law of the Imperial House, after the death of the surviving princesses. But His Majesty the Emperor, permitted his third son to assume the family name of Takamatsu, which was the first name of the Arisugawa family, so as to perpetuate the house. It is the sincere desire of Japan that the little princess in the illustration may, on coming of age, become betrothed to Prince Takamatsu; and thus the Arisugawa line, so beloved of the Japanese people, will continue for ever!

The marriage of Marquis
Koma'su-shimadzu: Teruhisa Komatsu, son of the late Prince Yoshihisa Kitashirakawa, and Lady Shige Shimadzu, eldest daughter of Prince Tadanari Shimadzu, unites two of the oldest and most distinguished families of Japan. The Komatsu family has long been associated with the Imperial house, and

has in times past seen intermarriage also with the Shimadzu family. The latter family represents the famous Satsuma fief, and has long occupied a prominent place in the annals of Japanese history. The marriage was solemnized after the Shinto rite at the residence of Prince Kitashirakawa, and afterwards a wedding banquet was served to a brilliant assembly of high personages representing the blue blood of old Japan. The bride looked as charming as she is beautiful in her exquisite wedding robe bearing the Shimadzu crest. The bride and bridegroom received the congratulations and good wishes of their friends in the presence of a dazzling array of wedding gifts, embracing the choicest taste and the most consummate art of the nation.

Under this caption the
"Timely Suggestions" *Japan Times* comments on the proposals made by Mr. George Kennan in the Bulletin of the Japan Society of New York for a solution of the problems now pending between Japan and the United States. The *Times* is convinced that the suggestions will meet with the approval of all fairminded Japanese. The suggestions are that:

1. Japan should recognize that on the Pacific Coast there is a fear of unrestricted Asiatic immigration, based partly on economic considerations and partly on the belief that it would be a dangerous experiment to try on a large scale the blending of different races. The Japanese people should give dispassionate consideration to these fears and continue to restrict emigration to the United States and prevent such an increase of the Japanese population in the Pacific Coast as might be socially, politically or commercially embarrassing.

2. America should give to the Japanese who are permitted to come here, all the rights and privileges granted to immigrants from Europe including the right of naturalization.

3. The congress should enact a law giving to the national government exclusive jurisdiction of all questions affecting the rights of aliens under international treaties and should expressly prohibit State Legislatures from encroaching upon this power.

Taft and Japan Judging from remarks in the vernacular press there is unanimous approval of the sentiments attributed to ex-President Taft at the last meeting of the Geographical Society in Washington, which the Japanese press regards as a confirmation of its contention from the beginning. The *Tokyo Asahi* says that the Republic of the United States of America was first founded on the great principles of justice and humanity. The treatment given the Japanese in America, however, shows that this great historical fact is forgotten by some Americans nowadays. Half-a-century ago America patiently taught this nation that seclusion was a mistaken policy: now some Americans, ignoring the tendency of the whole world, would shut their doors upon the Japanese! Japan, again, is faithfully carrying out her part of the "Gentlemen's Agreement," and is rewarded for it with the California Alien Land Law. And, what is worse still, all her warnings and protests have been lost on the American authorities. These facts can not but have deplorable effects on the relations between the two countries. The noble words of ex-President Taft uttered a few days ago before a large number of scholars and high officials of the Federal

Government, and Dr. Holt's article in the *Independent*, urging equal treatment for the Japanese and Europeans, are like friends met in a wilderness. As Mr. Taft rightly says, by neglecting to observe the immigration agreement with Japan, the Americans are showing themselves to be a faithless people. While the Japanese are suffering humiliation from being treated as the inferiors of Europeans, the Americans are discrediting themselves by acting in a manner that all civilized nations ought to be ashamed of. Ex-president Taft's noble argument has confirmed the *Osaka Mainichi's* opinion that the attitude of intelligent Americans toward the Japanese question is becoming more reasonable. He may have been merely attacking the Government after the manner of all politicians in opposition. But justice is justice, whoever defends it; noble views are noble whoever advances them; a wise policy is wise, no matter who advocates it. If Mr. Taft's noble views are adopted by all Americans, the friendship between Japan and their country is bound to grow stronger, and the happiness of mankind and the peace of the world to be so far advanced.

Big-Stick Policy in China The inauguration of the "big-stick" policy in China may indicate what the world is to expect as to the future of constitutional government under the new régime in that country. The action of the President in sifting the House of Congress and rejecting whom he will and suffering whom he will, is declared by many to be unconstitutional and arbitrary; but the world must remember that it is very difficult to say what is or is not constitutional in a country that as yet has no constitution,

And even after the constitution has been drafted and finally adopted, it yet must needs be interpreted rather according to the spirit of Chinese law and tradition as obtaining through the ages, than merely according to the letter. The adoption of a constitution in China does not mean that the Chinese people will forthwith be transformed into Americans or Frenchmen. The Chinese disposition will probably incline toward regarding constitution as an unwritten document, as it is in England. It is remarkable that among nations that have a written constitution the drift of practice is in the direction of the British practice. Japan has a written constitution; and in some respects it is regarded as a sacred document, representing the bestowal of Imperial benefaction. But it is always interpreted in accordance with the spirit and tradition of the Japanese race rather than according to the mere letter of the law. Some go so far as say that it is in some respects more observed in the breach than in the observance. And the same is fast coming to be true of the American constitution, one of the most famous documents in the annals of law. Not only has it often been amended but the trend of each successive cabinet is to interpret it according to the personnel of the government or to suit the circumstances of the time, rather than to be bound by the mere letter. This is especially seen in regard to the matter of equality. The constitution declares that all are born equal and that all are equal before the law. In matters of common justice this is observed but when it comes to applying it to foreigners entering America, the constitution has a different meaning. Of course it may be argued that the constitution applies to

American citizens, and to others only by sufferance; but this means that the constitution may be applied or not, as the authorities will. Thus public opinion may interpret the constitution one way in one age and another way in another age. This is human, to be sure, since it seems possible in all countries; and we cannot, therefore, be too much surprised if Yuan Shikai assumes circumstances possible where the President is above the constitution, even if we do not wholly approve of the principle.

The honour of being the first Japanese to take a Nobel prize goes to Dr. Hideyo Noguchi, of the Rockefeller Institute, New York, who receives the award for research and important achievement in bacteria work. Dr. Noguchi is but one of the many Japanese that in recent years have added to the body of scientific knowledge in connection with bacteriological discovery and in the realm of chemistry. Another distinguished son of Nippon is Dr. Takamine, also of New York, the discoverer of Takadiastase and andrenalin. The recipient of the Nobel prize in bacteriology is the son of a poor farmer in the prefecture of Fukushima; and as a child was clever and ambitious. He had not thought of the medical profession, however, until, owing to an accident, he had to have a surgical operation performed on one of his hands; and after this he was seized with a passion to emulate the skill of the surgeon who had relieved him. Being without means he had to pursue his studies for the most part alone; but he persisted and made wonderful progress in preparing himself for college. Upon entering the regular course of medicine he made great head-

way, and in time found himself in the Laboratory of the famous Dr. Kitazato in Tokyo. Not content with so limited a range he soon made his way to the United States, and was admitted as an assistant in the Rockefeller Institute. His first discoveries there were in relation to the poison of snakes. This brought him to the attention of the great medical authorities, who began now to keep an eye upon him and to expect greater things. Nor were they disappointed. Later he was given a professorship; and upon submitting a thesis to the Imperial University, Tokyo, he was accorded the degree of Doctor of Medicine, which in Japan is only the reward of original research and marked achievement. During the last two years his discoveries in the realm of bacteriology have been so decided and valuable that he was deemed entitled to the Nobel prize, an honour in which his country must to some extent share. This is but one proof that the Japanese only want opportunity to show themselves the equals of any other race, not only in war and commerce, but in art and science as well.

At present the population of **Emigration** Japan is increasing at the rate of 600,000.000 a year; and if her colonies be included, the rate is about 900,000 a year. It is this fact that gives rise to the question of emigration. How important this subject seems to the public may be inferred from the appearance of no less than 25 articles on it in the special number of a magazine called the *Jitsugyo Sekai*; and the views expressed display a great diversity of opinion. The nation is blamed for not doing more to promote the possibilities of emigration abroad, and fault is

found with emigrants for not trying more to adapt themselves to the circumstances peculiar to foreign countries. Some of the writers ascribe the hesitancy of certain countries to welcome Japanese immigrants to the personal imperfections of the settlers, while others imagine it to be due to a lukewarm policy on the part of the home government. Mr. Nakashoji, formerly Minister of Agriculture and Commerce, believes that the Japanese could go to any country they pleased, if they would only observe the necessary conditions. Most of the writers are inclined to the conviction that the most promising openings for Japanese immigration are in South America and the South Sea islands. In the meantime means must be taken to support Japan's surplus population that cannot emigrate. There is further a consensus of opinion that the possibility of Japanese immigrants finding welcome abroad depends more on the reputation of Japan than on anything else. And the reputation won by waging two great wars, says one of the writers, is not sufficient to recommend her immigrants to the outside world. It is admitted that great obstacles have to be overcome before the Japanese can find the necessary freedom for settlement abroad. With these sentiments we are disposed more or less to agree. Japan must be prepared to ask for her immigrants the same rights and treatment as are asked by the nations of Europe and other countries; and she must be prepared to grant to foreigners in Japan the same rights that she asks for herself abroad. The great obstacle to Japanese immigration at present is the general misunderstanding that prevails in all English speaking countries as to what Japan really is. The first step toward a solu-

tion is the removal of this ignorance. The British and American people need more light on Japan. The more intelligent classes know something of Japan already; but these do not rule in America and the British colonies: it is the people that rule; and the people know practically nothing of Japan. If they ever know more, it will be Japan alone that shall teach them.

**Party
Politics**

It is commonly admitted that the Japanese, while they have all due respect for constitutional government, are yet in but small measure disposed toward partyism in politics. In any case, partyism, so far as it exists, amounts to little more than the influence of magnetic personality rather than to the principles of party. This is well borne out by the fact that after the death of Prince Katsura the party he founded had little to bind it together, the leader himself having been the chief cementing power. In an article some time ago in the *Kokumin Shinbun*, the brilliant editor of that journal, Mr. Tokutomi, expresses a frank divergence of opinion from those who attach much importance to party government. He intimates that there are many in Japan who hold that party government is inconsistent with the fundamental principles of the national constitution, which recognizes no party, vesting, as it does, all ministerial appointments in the Emperor. In Japan sovereignty is not invested in the Imperial Diet. In England sovereignty is theoretically shared by the Crown, but in reality it inheres in the House of Commons. Such a system is impossible in Japan, as it comes into conflict with the national constitution. In Great Britain the ministers are responsible to the House of Commons; in Japan they are responsible to the Crown. Japanese politics could not be remodelled on the lines of British procedure without undermining the Imperial constitution, thinks Mr. Tokutomi. He is inclined to fancy that even the British people themselves are beginning to tire of party strife, pre-

cedent alone obliging them to stick to the party system. Moreover, with the ascendancy of democracy in England, the authority belonging to Royalty will be forced more and more to assert itself or cease to exist; and this will tend to lessen the importance of the party politician. Did not Mr. Asquith compel the Lords to submit to the Parliament Act by threatening the use of the Royal prerogative? And the necessity of maintaining a strong bond between the colonies and the mother country will impress on the British people the necessity of extending more the rights of the Throne; for the Throne can form a bond of union for the Empire, as no system of partyism can do.

The Age of Marriage in Japan At what age do most of the Japanese marry? The Civil Code sanctions men and women marrying at 17 and 15 respectively. According to statistics filed by the Department of Home Affairs, there are about 200 girls who marry at the age of 15 every year, 7,000 at 16, and the number suddenly increases to nearly 40,000 at the age of 20. Looking over the statistics of 1910, there are 47,536 girls marrying at 21 years old, and 45,221 girls at 22. From 22 years, the number declines, and it may be safely asserted that the majority of girls marry at the age of 21.

As to men, in the same statistics, there are about 20 or 30 who married at the age of 15; and about 4,000 at 17, the legal age. The largest number is 36,401 at 26, and from 26, the number becomes less each year. It may safely be said, therefore, that most men marry at 26.

It is to be noticed that while the average age of marriage for girls increases by leaping up to the age of 21, and decreases with equal rapidity thereafter, the rate for men marrying does not show any similar tendency in either direction. Against the 18,000 men marrying at 30 or thereabouts there are only 8,000 women who marry at about the same period. At the 40th year

period, there are 3,700 men against 1,600; at the 50th year period, 1,200 men and 400 women and at the 60th year period, 450 men and 120 women.

The law, while fixing the legal marriage age of men and women, does not limit the final age legal to marry. In the said statistics, in 1910, 95 men and 13 women married at the age of 60, 90 men and 28 women at 65 years, and 168 men and 20 women at the age of 67-51 years after they had seen their days of "sweet sixteen." We may infer from these facts that man can never get rid of the marrying propensity till he is dead.

Japan and the Panama Canal There appears to be a good deal of speculation in Japan as to the effect the Panama Canal is likely to have on the nation's shipping. As to whether the opening of the new route will mean the formation of new shipping companies in Japan, there is evidently some doubt. Some contend that of course new companies should be formed, while others as strenuously aver that such companies would not pay. On account of the American shipping law limiting the carriage of freight from port to port in the United States to American ships, the ships of Japan could get only what freight would be available immediately between the Occident and the orient; and in the opinion of many it is a question whether this would be sufficient to justify the formation of a new company to bid for it. Nevertheless in the keener competition of nations which the Panama canal is sure to incite, Japan must be ready to take her place. In this increased competition that nation will gain the lead whose capital and labor factors coördinate most perfectly and produce the least friction and the most products. This being so, Japan stands a good chance of taking a prominent place; for she has cheap labour, no labor unions, and does not permit mischief-making agitators to pour emery powder in the joints between employer and employee. Her industrial progress, too, maintains a rapidity of advance that must inevitably bring her to the front in the supply of those cheap and durable goods demanded by the com-

monality the world over. Probably for some time to come her chief sphere of operation must continue to be India and China, inexhaustible markets in themselves. But Japanese exports to America are rapidly on the increase, that country being now her largest customer in such staples as tea and silk; while the import of raw cotton from America to Japan is enormous. Consequently there is little doubt that a Japanese steamship service by the Panama route would find profitable enterprise; and it may be taken as a foregone conclusion that such a service will be inaugurated.

Japan's Increasing Exports. Though the annual returns for some time have shown an adverse balance of trade for Japan the nation's exports have been increasing at a rate which the wailing pessimists would do well to contemplate. Since the operation of the new tariff schedule Japanese manufactures have been developing rapidly; but they are so busy striving to meet the ever increasing home demand that they have as yet not been able to devote much attention to exports. As soon as they have reached a position where they can cope with local consumption, Japanese manufactures will doubtless add enormously to the industrial output and go to swell the volume of exports beyond anything now anticipated. Under the circumstances exports from Japan are already revealing a progress that for the most part is encouraging. During the last few years there has been a sure and steady growth all along the line. The rate of increase in 1913 was even more conspicuous than in most of the previous years. The following table reveals the fact that for the past decade or so exports have run pretty closely on the heels of imports:

Year.	Exports Yen.	Increase or Decrease of Exports com- pared with the preceding year. Yen.
1899	214,929,895	+ 49,176,143
1900	204,329,995	- 10,499,900
1901	252,349,543	+ 47,919,540
1902	258,303,065	+ 5,953,522
1903	289,502,442	+ 31,199,377
1904	319,260,894	+ 29,758,452
1905	321,533,610	+ 2,272,716
1906	423,754,892	+ 102,221,283

1907	...	...	432,412,873	+	8,657,981
1908	...	...	378,245,673	-	54,167,200
1909	...	...	413,112,511	+	34,766,838
1910	...	...	458,428,996	+	35,316,485
1911	...	...	447,433,888	-	10,995,108
1912	...	...	562,981,842	+	15,547,954
8 months of 1913	...	...	392,961,713	+	69,647,719
8 months of 1912	...	...	323,315,994	+	36,828,487
1899	...	...	220,401,928	-	57,100,228
1900	...	...	283,261,846	+	66,859,918
1901	...	...	255,816,644	-	31,445,202
1902	...	...	271,731,260	+	15,914,616
1903	...	...	317,135,517	+	45,404,257
1904	...	...	471,360,739	+	54,225,222
1905	...	...	488,538,017	+	117,177,278
1906	...	...	418,784,108	-	69,753,909
1907	...	...	494,671,346	+	75,681,238
1908	...	...	436,257,462	-	58,200,884
1909	...	...	394,198,843	-	42,058,619
1910	...	...	464,233,868	+	70,034,965
1911	...	...	513,805,705	+	49,571,897
1912	...	...	618,992,277	+	105,186,572
8 months of 1913	...	...	513,519,414	+	70,650,674
8 months of 1912	...	...	442,868,739	+	43,700,718

+ = Increase; - = decrease.

Taking the first eight months of the last seven years the rate of progress in exports was as follows:

	1907.	1908.	1909.	1910.
	Thous.	Thous.	Thous.	Thous.
	and.	and.	and.	and.
	Yen.	Yen.	Yen.	Yen.
January	28,380	24,523	26,111	32,056
February	33,426	25,774	80,585	31,564
March	33,079	27,877	29,535	36,009
April	34,515	29,198	30,951	36,974
May	33,690	31,366	37,913	39,009
June	33,867	34,280	31,902	35,649
July	40,377	33,377	33,368	36,212
August	145,609	33,635	37,891	37,519

Total... 282,637 240,032 252,814 284,969

	1911.	1912.	1913.
	Thousand.	Thousand.	Thousand.
	Yen.	Yen.	Yen.
January	31,038	31,474	46,074
February	32,622	36,688	44,555
March	35,366	37,901	47,802
April	34,213	35,078	53,169
May	37,877	43,397	49,722
June	33,780	43,024	43,229
July	38,757	43,589	52,876
August	142,830	50,250	55,533

Total... 286,486 323,315 362,963

Japanese exports go to all countries; and a trade which amounted to only 2,500,000 yen in 1882 had reached 252,000,000 yen in 1912, but exports have expanded most rapidly in the direction of France, America and China. The degree of increase in regard to China is truly remarkable, being over twentyfold in the last 35 years. The Imperial Government has been bending its best efforts toward promotion of greater industrial efficiency and the

development of manufactures, with a view to hastening the day when a favourable balance of trade will be secured. Though the people appear to be much too preoccupied as a whole to devote any very great degree of practical attention to the nation's trade policy, certain leaders of industry have quite fallen in with the suggestions of the Government, and last year exports exceeded in value those of the previous year by 115,000,000 yen. The greatest demand for Japanese exports has been in the following lines:—

CHIEF EXPORTS.

	First 7 months, 1913.	First 7 months, 1912.	First 7 months, 1911.
	Thous. and. Yen.	Thous. and. Yen.	Thous. and. Yen.
Marine Products	7,296	5,899	5,361
Sugar and Confections	9,634	2,317	4,229
Vegetables, Fruits, Bean paste, Soy, etc.	5,698	5,402	4,454
Medicines, Chemicals, Cosmetics, paints, etc.	15,001	12,855	11,567
Silk Threads, etc.	93,451	80,817	71,561
Cotton Threads, etc.	43,479	28,009	25,155
Fabrics of silk or cotton, Dresses and their Accessories	48,070	40,107	37,194
Iron	13,119	12,331	7,122
Coal, coke, cement, etc.	14,385	12,076	11,099
Minerals and metals	17,533	13,292	13,050
Bricks	8,852	7,298	3,781

CHIEF EXPORTS.

	First 7 months, 1913.	First 7 months, 1912.	First 7 months, 1911.
	Thous. and. Yen.	Thous. and. Yen.	Thous. and. Yen.
Marine Products	4,762	3,876	3,876
Sugar and Confection	2,906	5,553	5,553
Vegetables, Fruits, Bean paste, Soy, etc.	7,795	4,491	4,491
Medicines, Chemical, Cosmetics, paints, etc.	11,373	4,995	4,995
Silk Threads, etc.	65,340	44,406	44,406
Cotton Threads, etc.	27,783	20,424	20,424
Fabrics of silk or cotton	37,881	32,180	32,180
Dresses and their Accessories	7,061	4,637	4,637
Coal, coke cement, etc.	11,480	9,618	9,618
Minerals and metals	12,947	12,867	12,867
Bricks	4,948	2,508	2,508

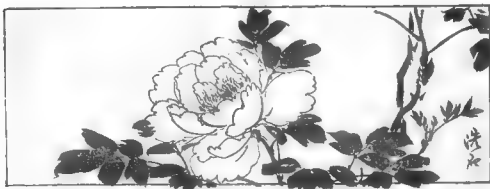
The Editor of the Tokyo *Kokumin*, Mr. Tokutomi, is not only a gifted writer but an ardent patriot. In an issue of his journal some time ago he discusses the supremacy of the white races, and ask how the Yamato race is joins to deal with it:

"Mr. Bryce, in the course of his statement on the gradual extinction of weaker and uncivilized countries in the world, as the result of their coming into

contact with Europeans and Americans, makes a statement to the effect that the whole world, with the exception of China and Japan, has now come into the possession or under the jurisdiction of five or six races in Europe, and that eight great Powers have the political fate of the world in their hands. Mr. Bryce, in this way, pointed out the gradual tendency of the White race to ultimately govern the world. He evidently considered this phenomenon to be a sign of human progress. Mr. Kipling has referred to the white man's burden in governing other races. Thus it will be seen that the Whites try to place other races under obligations, by taking steps which the latter would prefer they should leave alone. We don't know whether the government of the coloured races by the Whites is regarded by the latter as one of their obligations or as one of their rights as a superior race, but, at any rate, it is an obvious fact that the Whites are acting as if they were the possessors of the world. The Yamato race itself is actually being put to no small amount of inconvenience on this account. The persecution of the Japanese in California is an example in point. In character, as well as in their mode of living, Japanese settlers are in no way inferior to the settlers of other nationalities. The only reason they are suffering persecution at the hands of Americans is that they are Japanese. In other words, the Japanese are being rejected because they belong to a different race from the whites. Did not

Admiral Mahan declare that no fault could be found with the Japanese, but they would have to submit to discriminatory treatment, for the mere reason they cannot assimilate with others? To make a long story short, the vice of the Japanese lies in the fact that they are Japanese. This is surely more than we can bear. Under these circumstances, we feel the necessity of placing the Yamato race on an equal footing with the whites.

On the other hand, we cannot but be surprised at the lack of courage on the part of the coloured races. The White race forms only one-third of the whole population of the world. If the former were courageous enough, they would never have allowed themselves to be conquered. The arrogant attitude at present assumed by the White race is, therefore, attributable rather to our fault than to that of the White people. We do not intend to challenge the White race, but we do intend to try and make the characteristics of our nation known to them. We must not be misunderstood, however, as endeavouring to head other races, in a fight against the White race. To tell the truth, the Yamato race has enough to do to develop its own fate. Therefore, how could it take the trouble to assist others? We have no ambition to act as representatives of the Asiatic people in competing with the White race. Our desires do not go beyond the limits of realization. What we are desirous of doing is to make the Yamato race hold its own against other Powers of the world.



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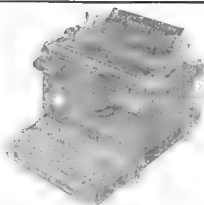
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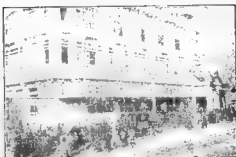
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吉岸中
川田西
書本
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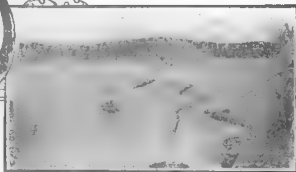
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A REPRESENTATIVE MONTHLY
OF THINGS JAPANESE

VOL. IV
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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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The Editor 677

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LATE K. OKI ESQ. JAPANESE TELEPHONE KING

THE JAPAN MAGAZINE

VOLUME FOUR

MARCH, 1914

NUMBER ELEVEN

JAPAN'S TELEPHONE KING

By J. N.

IT has generally been supposed that Japan's great achievements in the war with Russia were due for the most part to her guns and her personnel ; but there are those who know that her triumphs would have been impossible except for the marvellous perfection of her telegraphic apparatus. It was the myriad unseen messages flying all over the region of the campaign that put the men of the army and navy in a position to use their skill efficiently, and to the telegraph and *telephone* must be ascribed a very great share of the honour of victory. It is the usual practice to send by telegraph all messages that take more than 20 minutes to deliver. During the war with Russia the whole territory concerned was covered with a net-work of telegraph and *telephone* lines ; and every part of the army, even to the smallest detachment, was in constant communication with every other part and with head quarters. For those temporarily isolated the messenger was ever on hand to keep up connection ; and the many acts of heroic courage and unexampled bravery displayed by some of these

messengers are among the most glorious records of the war. Thus the part played by the telegraph instrument and the telegraph operator in the greatest conflict of modern times, remains to be told ; and when that story is retailed it will not be less thrilling and heroic than that told of the battle-front and the combat hand to hand.

Now such great achievement is usually due to the all-pervading genius of one mind. In this case, to whom is most of the credit due ? His name is an honorable one among those familiar with Japan's advances in electrical communication and equipment in his own country, but probably he is quite unknown to the outside world. As a result of his foresight and genius Japan during the war with Russia was able to do more through him as one man than she could have done through thousands of messengers running constantly all over the occupied territory. It was the creation of his mind and of his hand that defeated the enemy, as much as the out-put of the nation's arsenals and navy yards. The wonderful electric

instruments upon which the onus of directing the whole war depended, were and creation and make of a man named Oki.

After the war with China it was seen that in future the success or failure of any land campaign must depend more or less on perfection of telegraphic equipment and telephone service. Up to this time and for some period subsequently most of the instruments used were imported from abroad. Foreigners, seeing how largely Japan was beginning to invest in such enterprises, began to enter the trade. It was agreed then that the important instrument for the battlefield of the future would be the portable telephone. Foreign experts soon caught on, and some of them approached Mr. Oki to persuade him to unite with them in inducing the government to adopt their plans for equipping the army with a proper telegraph and telephone field service. As he hesitated, he was threatened with dire competition; yet he remained unmoved. He knew he was unequal in skill and backing to the foreigner, but he was determined to produce something quite Japanese and independent of alien influence and control. In any case it would be better for outsiders to know as little as possible about the nation's methods of communication in war-time. Gathering about him a number of apprentices and students he set them to work assisting in perfecting his apparatus. At this time the government was depending for the most part upon foreigners for telephone instruments and general equipment. When Oki came on the scene the competition began to be fierce. The government soon discovered that none of the foreign supplies suited the purpose so well as the instruments produced by Oki. Not only has he for the past few years satisfactorily supplied all the telephone equipment of the government but his instruments are finding profitable export

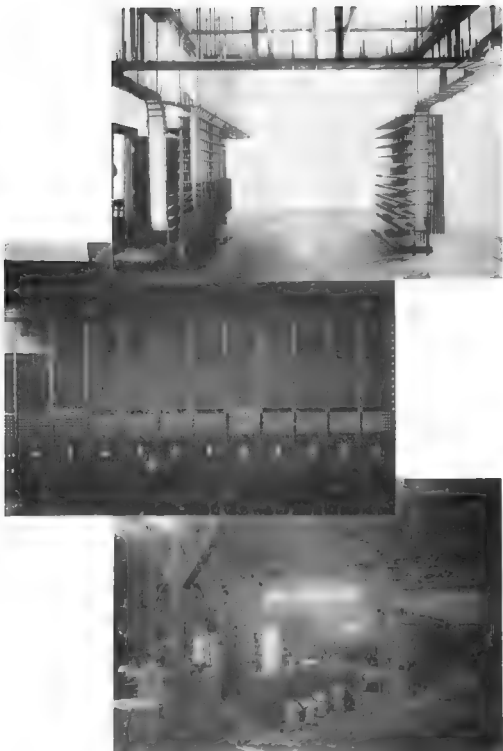
abroad. Most of the telephones used in southern China are from his factory. He is now though dead the telephone king of Japan.

Kibatato Oki was the son of a man who from the first appearance of the electric telegraph had made a study of its possibilities and prospects as a scientific and commercial enterprise. The son studied his earliest electrical science in the laboratory of his father. Thus from the earliest days he had some experience in the designing and making of electrical instruments for the army and navy. This no doubt gave him a great advantage in starting out on a career of his own. His factory now turns out some 200,000 telephone instruments annually. Some time before his death the Bureau of Imperial decorations belonging to the Imperial Household honoured him with a special certificate of merit, signified by a diploma and the gift of a silver cup, the parchment outlining his discoveries and successes in the making of telephone instruments, and praising him for the assiduity with which he had devoted his whole life to the study of electrical science for the good of his country.

Born in the province of Hiroshima in the year 1875, Oki at an early age entered the electrical branch of the Department of Technical Industry, and began the manufacture of electrical machines first under a German instructor. After reaching a high degree of expertness he left the government service to take up electrical enterprise on his own behalf. At this time all manufactures in Japan were in a very rudimentary condition. Being a man of great independence he soon made marked improvements in the design and manufacture of telegraph and telephone apparatus. His own factory was begun in a very small way, in a tiny building and with scarcely any capital; and consequently the first years



OKI TELEPHONE WORKS, TOKYO



SWITCH-BOARD, OKI WORKS, TOKYO

were hard and discouraging. He was offered help, but he declined it; for as yet he was bent more on study and acquirement of knowledge than on production. He gradually attained greater skill and made fuller discoveries, building up his business and reputation as an ant builds up her hill. It was only through long and earnest perseverance that his triumph came. He had made up his mind from the beginning to have no dealings with ordinary business men, but to enter into transactions with the Imperial army and navy only, as well as with the Department of Communications. This proves his keen business sense, for thereby he could always be sure of getting paid according to the value of his endeavors. Of course in Japan the telegraph and telephone are government monopolies, and the big Oki manufacturing company, with its present magnificent plant, is the result of working for a customer that never fails to pay for what is demanded.

As soon as the war broke out with China Mr. Oki was called by the government to enter the army telegraphic corps, to train a staff of competent soldier-operators for the anticipated campaign. This gave him new opportunities for further original research and experiment, of which he took full advantage, and much profited by the experience. Though the government had a department in the arsenal for the manufacture of army telephones and telegraphs, the instruments produced were imperfect compared with those made by Oki. He at once received a government commission for the supply of instruments for the field. Like Yoichi in the ancient battle of Yashima, he had the whole army on his shoulders; but he bore the burden of responsibility with remarkable fortitude and won brilliant achievements. To him indeed must be given the credit of a great part of the success in the land campaign against China. It is difficult perhaps for the ordinary man to realize what it means to one individual of keen intellect and responsible character to feel resting on his two shoulders the entire onus of keeping every part of his country's army in unbroken and accurate

communication. Even the least neglect or mistake might at any time mean failure; or the loss of thousands of lives. No wonder that many of his countrymen feel a sort of reverence for the man who more than once accomplished this great feat of skill and courage. Were one to see the little shop he at that time occupied at Shinsakana-cho on the Ginza, Tokyo, it would be difficult to believe that from there was turned out all the instruments that kept the army in communication during the China-Japan war. But the din of machinery never ceased night or day; and the work was accomplished. From this time the Oki electrical works had smooth sailing.

After the war the company was reorganized on a much larger scale; a bigger factory was erected a more extensive output was attempted and sales began to be made to the general public. The Russo-Japanese war brought the climax of prosperity. The Oki company not only supplied all the instruments for that unprecedented campaign, but so perfect were they that no mistakes were made by the army; and the perfection of Japan's communications service not only satisfied the fastidious army staff but astonished the military attaches and correspondents of the world. After the conclusion of the Russo-Japanese war certain great electrical firms abroad proposed to get in touch with Oki and find out the secret of his achievement. But he declined and accepted the consequent competition. The result was favorable to the progress of electrical enterprise in Japan; for it cut down prices and enabled the government to make its pressing necessity for extension of telephone service possible without any undue outlay. Certainly it is being accomplished at prices that would not have been possible had foreigners not entered the field. Thus the government has been saved several millions; and the prosperous Oki company has in no way been injured. It is seen therefore that wisdom and genius of Mr. Oki is apparent not only in his scientific achievements in the realm of telephone service, but in his remarkable business talents and general manipulation of industrial enterprise for his own and his country's good.

THE ANTI-ALIEN ACT

The sons of sturdy mothers are standing at our doors ;
They see our fields unfurrowed, our littered threshing floors ;
They want no princely favor, no pride of place they ask,
The work we scorn they covet, they seek the humble task.

And we in sodden prejudice, in ignorance and ease,
Admit the cringing alien, and shut the door on these.
Whom we may kick can enter. Our rivals and our peers
We meet with stinging insult, born of our jealous fears.

On Nippon, gallant island, so lovely and so strong,
They know not what they do to thee, who do such bitter wrong !
Thy children scorn the pampered life, the selfish greed for wealth,
The love of luxury that saps this youthful nation's health.

Can they not die with honor, thy sons by warrior sires ?
Where burn more pure in life or death, the patriotic fires ?
Where reigns a taste so absolute as theirs ? And who but they
So worship duty, and so teach self-sacrifice today ?

To such as these in arrogance we bar the Golden Gate,
And such as these we blindly lead from friendliness to hate !
Oh Christ, that we who praise thee, should bring thee so to shame
Before a race we dare to teach thy gentle stainless name !

Pasadena, Cal.

—*Winifred Webb.*

NATURE AND LIFE

By Professor UMAJI KANEKO

(Waseda University)

JAPAN is at present engaged in a serious endeavor to find herself, to know her own soul. For ages occupied in supreme suppression of all desire she has now began to breathe the free air of modern thought, and is trying to find out what her *ego* is and what it wants. She is yet uncertain, however, as to her ideals. On every side the exponents of Japanese thought are talking of nature, of liberty and of life. There is growing up an abundant crop of *literati* and would-be idealists. The arguments of these young philosophers and thinkers I watch with no little interest, if not always without apprehension. They are all on the way toward a neo-romantic conception of life, however unfitted they may be attain it.

This strife after a fuller interpretation of the *ego* is the keynote to most of our modern Japanese literature. There is a definite reaction against the objective, and a fine propensity toward introspection. Our writers are in a reflective mood. Evolution, not accretion, is their hope. They appear to be bent on a process of self-recreation, so to speak. Subjectivity is a passion with them. They are breaking completely away from the old stereotyped, conventional, objective forms and tenets, and are now determined to interpret the objective in the terms of the subjective. They have been accused of a morbid naturalism, but they are discovering something in themselves that they did not find in nature nor in any external phenomena. They mys-

tery of life and creation is what concerns them; and this mystery, they feel, can be approached only through self. The contention that "the proper study of mankind is man," they would readily subscribe to. This new egoism is not the child of fatalism, as some have assumed. Fatalism involves eternal repetition; but the egoism of new Japan stands for *creation*; not endless repetition, but the evolution of ever something new. The future must be an improvement on, and not a mere repetition of, the past. Only thus can man come to his own, and life attain supreme satisfaction. And so, this struggle after a closer touch with freedom, originality and life, so conspicuous in young Japan, is prophetic of hope for the future.

To those who aver that it is merely a repetition of ideas imported from the West, we answer, What of it? The point of significance lies not in the origin of the idea, but in its reality as a possession of the modern Japanese mind. To those who have for years trodden the dreary desert of self-suppression and frivolous objectivity, the new conception is like an evangel from heaven. This idea of a creative evolution underlying all external phenomena, the same law working within the human self for all who will to be re-created, is the outcome of the unquenchable desire of the human heart; not that man has read it into nature; but seeing the truth of nature reflected in his own heart, he assumes that they are one, yet sees in himself, the

while, something above nature, the secret of creation.

How best to take full advantage of this new conception of life is the problem that concerns us most. We are persuaded that only in some practical way, rather than by abstract argument, can we come fully into touch with this new law which, after all, is but the old, and only real, law of progress. Whether most of those who talk so glibly about it, are prepared for the sacrifice involved in adopting it and living up to it, is a serious question.

Two of the greatest names standing out in the history of thought in new Japan are those of *Chogyū*, the late Dr. R. Takayama; and *Ryosen*, the late Mr. Tsunashima. These two men, more than any other Japanese, have sounded the depths of human life and tried to live them. Their lives were truly great, and they departed from the world in triumph. From the year 1897, when the new thought began to take hold upon the more reflective portion of our young scholars, the two men named were the most illustrious examples of our new civilization. They represented the spirit of romanticism in the best sense; for they illustrated that supreme moment in life when man becomes conscious of his oneness with the life eternal and experiences the unquenchable fires of faith. Without faith there is neither appreciating nor understanding the meaning and significance of life. The strength of life is ever in proportion to the strength of its faith. This is, of course, only another way of saying that man is naturally religious, and only by sinking below himself can he succeed in extinguishing his faith in something higher than himself. In this regard there can be no

dispute. *Chogyū* and *Ryosen* were men who had veritably seen God.

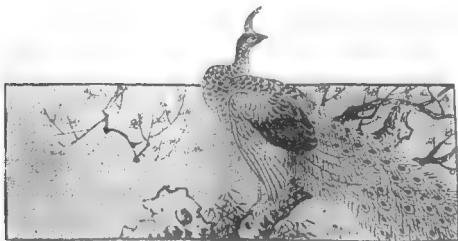
In Strindberg's "Autumn" there is the story of a middle-aged couple who began to recollect the sweet and flowery life of their wedded spring, and tried in vain to repeat the experience. It was autumn time, and the spring would not return. But their faith saved them. They could not believe that the immortal fires of love and youth were dead. They came to see that the beauty and greatness of life lay not in repeating its experiences, but in going on to what could not be repeated. Progress ever lies beyond. There is no present; progress means that life must ever be in a process of passing from the past into the future; there is no stopping to make a present possible, even for a moment. The only present is eternal death. We do not therefore try to repeat the experiences of *Chogyū* and *Ryosen*; it is enough that we live the same life and go on the same way; it is the possession of the life, not the detailed experiences, that constitutes the vital point. Thus each of us has his life in his own hands to make of it what he will. Creation depends on environment; each must create conditions suitable to the drawing out of the best that is in him, and the result will be progressive and not retrogressive.

It is for this reason that so many Japanese thinkers have found Nietzsche interesting. This remarkable philosopher was much misunderstood in his own country, and there can be little wonder that he is also equally misunderstood in Japan; but he, like Bergson, has done a service to modern thought. It was unfortunate that the writings of Nietzsche were introduced into Japan at a time when we were not in a mood to

appreciate him. Even now he is regarded by many as a representative of the past alone. But there is much in him that applies aptly to Japanese life and thought to-day, and is calculated to afford us stimulus and encouragement. We must, of course, eat him as we eat fish, and not swallow bones and all. Bergson seems to me to explain scientifically what the German philosopher regarded as of mysterious origin. While admitting that much of Nietzsche's thought is narrow and severe, quite out of keeping with a progressive age, there are few philosophers that go deeper into the abyss of life and try to get at the meaning. Even though we cannot always agree with him, he yet makes us think; and this is good for us, especially for the rising generation of Japan. While putting aside his disposition to pessimism and refusing to be influenced by those traces in his works of an intellect already clouded by approaching doom, yet there is for all who wish to find it, a constructive element in his writings, as well

as a fearless attitude toward human thought, calculated to arouse profound interest and bring men face to face with the real issues of life.

And so the trend of thought in Japan to-day is after life rather than after nature; indeed we have only too long been "under the spell" of our eyes, refusing to follow our hearts and possess our souls. We are now concerned with providing means for letting free the more worthy of those potential forces already waiting within us for freedom to appear. To provide those conditions is the main purpose of education. As yet our educational system is not in accord with our more enlightened ideal; but we have hope that in time it will be. Thus as progress more and more works its way among us we will come into closer unanimity with world-thought and world-life; and if all nations encourage a similar sentiment and move in the same direction, the consummation of human brotherhood will be assured.



PRESENTS

By "ONZAN"

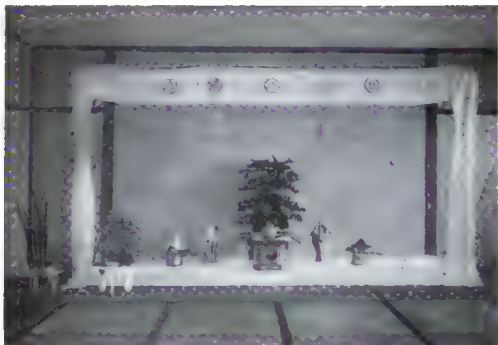
THE Japanese custom of frequently making presents is quite universal, being practised much more extensively than in any country of the West. The ubiquity of the custom may in some measure be due to ages of obligation due from lower to higher ranks of society, when it was incumbent on dependents to please those above them; but now it has grown to be a convention which one cannot neglect with impunity even among one's equals. Indeed so imperative and widespread has it become that the year's gifts now prove quite a financial burden, especially to the poorer families and those with large connection. It is not unusual to hear a Japanese say: "I want to call on so and so, but as I have no present ready to take with me, I must wait till another time."

January is *par excellence* the month for gift-giving, as it is the great festive season, with its round of New Year gaities. At that time it is quite customary for all acquaintances to exchange presents. It is not unlike the western habit of giving Christmas and New Year presents, only it is more universal in Japan. Sometimes the recognition amounts to no more than the despatch of a picture post-card, but it must be achieved somehow. Midsummer again is another season for giving presents, about the time of the *Bon* festival, when the spirits of the departed return to their former habitations, and expect out only to find a happy welcome, but to find all neighbors and acquaintances renewing their friendships and living in closer

mutual sympathy. The summer presents are not of so substantial a nature as those of the winter, sometimes amounting to little more than a kind inquiry about the family health. The end of the year, as well as the first of the year, is also a season for presents, but like these of midsummer, they are more simple and formal.

In addition to regular seasons of present-giving there are those that incidentally occur, such as weddings, funerals and births, or any time of rejoicing on the one hand or condolence on the other. Most Japanese ladies feel awkward if they call on their friends at any time without a present. Herein rises a difficulty which makes one sometimes question the wisdom of the practice; for a woman never likes to give a paltry gift; and to do more is often beyond her means; and so to render her social status acceptable, to herself at least, she has to undergo great sacrifice, denying herself and her family. Naturally the tendency is to reduce the number of friends and thus decrease the number of obligations. Consequently in the end the custom does not contribute to real neighborliness, certainly not to a very wide circle of acquaintances. At any rate if one finds it difficult to increase one's circle of friends one may herein find an explanation, with no reflection on either party.

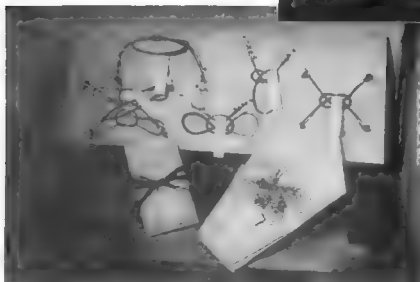
As to the nature of the gifts expected it is as varied as there are objects suitable for presentation. It may range from a dozen of eggs to a piece of toilet soap. There are, however, gifts that pertain specially to certain seasons. At New Year



NOSHI AND MIZUHIKI, IN TOKONOMA



WEDDING GIFTS ON DISPLAY



JAPANESE PRESENTS, WITH NOSHI AND MIZUHIKI

time gifts usually include cakes, ducks, pieces of silk or other fabric ; and, in case there are children, toys or every description. The custom is to give presents in kind to superiors and in money to inferiors. In summer the gifts often consist of a kind of macaroni, dried gourd or cakes ; and as it is the season of Buddhist festivals, some of these are offered before the altars of the gods. The year-end presents naturally run into those of the New Year, and are therefore much the same kind. A favourite gift among the middle classes is a whole, big, salted or smoked salmon. For weddings, births and other occasions of rejoicing, *katsubushi* or dried bonito, is used. This present is always welcomed as it is a popular relish with native food. The word *katsuo*, which means 'bonito' fish, also means a 'successful' man, so that the gift thereby becomes symbolic of good wishes. Other wedding gifts are *Geta*, or wooden shoes, or some kind of muslin. Funeral gifts usually comprise incense, candles, flowers and money. The latter must be wrapped up appropriately in paper, and have inscribed thereon the word for 'incense.' At children's festivals dolls are given and received. That is for the girls' festival in March ; but for the boys' festival in May a paper carp makes a suitable gift, the carp being symbolic of the spirit of the *samurai*, as it never moves when cut with a knife, and is also able to mount a waterfall. In spring and autumn there is a Buddhist festival known as *Higan*, when it is customary to exchange presents of cakes called *botamochi*.

All gifts must be wrapped in a certain conventional way, and have attached to them the customary *noshi* and *misuhiki*, which are emblems of gifts. The *noshi* was originally a fish, the sea-eel, but is

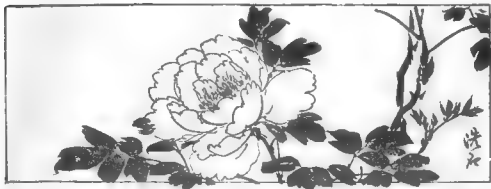
now made of a sort of seaweed called *tsunomata*, or else of a shell fish known as *ishitake*. The *noshi* is now used chiefly for gifts in celebration of a wedding or longevity. For ordinary gifts *noshi* made of paper are used. This is called *orinoshi*, which means 'folded.' Two pieces of coloured paper, usually of an artistic shade or pattern, are folded together, as in the illustration. On the other hand *misuhiki* consists of five strands of fine cord, half red and half white ; but in case of a funeral the red half becomes black or indigo. In ancient times the *misuhiki* was usually gold or silver colour for celebrations. The parcel containing the present must be done up in such a manner that the red half of the *misuhiki* shows on the left and the white on the right, black taking the place of red in time of mourning. In Osaka and Kyoto gold colour is almost invariably used instead of white. The length of the cords may vary, but it is usual to have them not less than one and a half feet long. Gifts may be bought with the figure of the *noshi* or the *misuhiki* or both stamped on them, or woven into them. There are also presents to be had with the native script for *noshi* and *misuhiki*. A Japanese present without the proper *noshi* and *misuhiki* accompanying it would have no meaning at all from a native point of view.

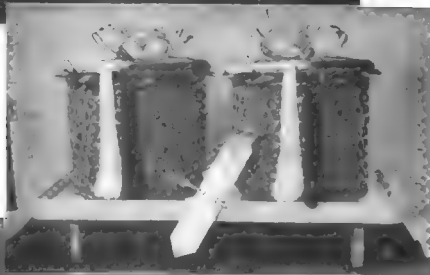
The origin of these ancient symbols to be placed on gifts is interesting, as it goes far back in Japanese history. About 900 years ago, in the Heian period, the sea-eel was invariably used to accompany presents. The use of folded paper to take the place of the fish is believed not to have come into use before the 17th century. It arose from the custom of pressing out the flesh of the sea-eel till it

reached a considerable elongation ; and the meaning included the hope that life could be so lengthened. It was good wishes for a long and happy life. The *noshi* was also a kind of food ; and food lengthens life. In time the cords fastening it in place also became symbolic as to colour. On the occasion of a birth it is the custom to give *kowameshi*, a mixture of rice boiled with small beans. The gift is not accompanied by *noshi*, but is tied up in the leaves of a plant. Most Japanese scholars agree that this custom, which is very old, arose from the original custom of the Yamato people in eating food from plantleaves before the invention of porcelain and regular dishes for food.

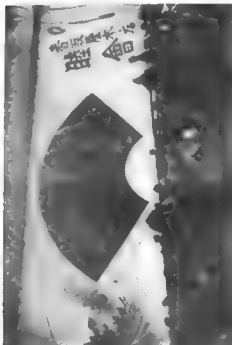
We have, of course, given but the barest outline of the complex system of present-exchanging as it prevails in Japan ; but it is sufficient to show that it is far more universal and imperative than anything that prevails in occidental countries. It is a question whether a more voluntary attitude would not more enhance the value of the gift and render

the social atmosphere more free and spontaneous. The custom, however, binds the people together in mutual interdependence, and renders human relationships more sacred and responsible. The truth that members of society cannot come into contract and know one another without thereby assuming imperative obligations is one that all nations need to learn and practice more and more. Western people do this to some extent by exchange of hospitality, in feasting and visiting, and so on ; but the Japanese do this also, in addition to giving presents. There is after all something quite nice about the custom of bringing a present when one calls on a friend : it may be only a basket of oranges, or a few cakes ; but it shows a good-will that the mere leaving of a visiting card does not convey. Perhaps if occidental people were more given to this practice friends would not be so often absent to their callers ! And yet, it is not quite satisfactory to be appreciated merely for sake of the " loaves and fishes."

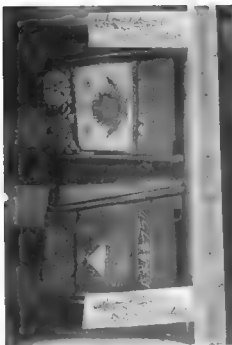




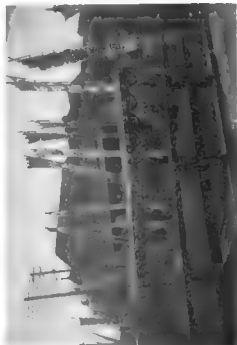
WEDDING PRESENTS DONE UP FOR DELIVERY, WITH NOSHI AND MIZUHIKI



IIKIMAKU, OR CURTAIN WITH NOSHI



MAYASHI, OR WRESTLER'S APRON WITH NOSHI



NOBORI, OR FLAG WITH NOSHI



ISE-NO-HANA

KODO

KODO, like the tea ceremony and the art of flower arrangement, was one of the unique pastimes in vogue in old Japan. *Kodo* is the art of testing incense, a sort of olfactory game in which the name of tone of the innumerable varieties of Japanese incense has to be distinguished by means of the sense of smell. The one who makes the least mistakes wins the game. The word "ko" was originally a general term referring to all kinds of perfumes, including even the odour of camphor. It also included the scent of incense made from woods, as well as perfumes of animal origin, such as musk. How to appreciate and properly use perfumes has been regarded as an art in Japan for centuries. The game of *kodo* goes back even to the time of the Emperor Suiko (595 A.D.) when, it is said, a big piece of timber came floating to the shores of Japan, landing at last on the coast of Awaji. The islanders, thinking it a good chance to get fire-wood, cut it up and began to burn it; but the smell of it attracted much attention, the odour being of a kind never before experienced. Supposing such wood to be very precious, they made a present of it to the Emperor, who much appreciated the gift; and some of it was burned in the palace for the sake of the pleasant odour. Subsequently a foreign country presented to the Imperial Court of Japan an aromatic wood from some of the south sea islands, which was greatly appreciated; and a piece of this treasure is still preserved in the Shose-in at Nara. It is known as the *Ranjatai*. It is supposed the custom of burning incense was originally introduced from China. Certain it is that during the tenth century there is

frequent mention of incense cases and censers as having come over from China, and incense burning was much in vogue, especially in connection with religion.

About this time there was a game known as *ko-awase*, in which the participants gathered in one place, divided into two parties, right and left, when two varieties of incense were burned; and the party whose members won the greatest number of correct guesses as to the name of the incense, won the game. In the reign of the Emperor Kwazan (985 A.D.) a Korean, named Seikiko, came over to Japan; he was an expert in the manufacture and burning of incense. At that time Fujisan was an active volcano; and some remarked that the smoke emitted from the Korean brand was like unto the column rising from the sacred mountain; but probably the allusion was to the volume rather than to the odour. From time immemorial all comparisons with Fuji were regarded as complimentary, as it was the national symbol of beauty. In those days probably the game was played more for the purpose of filling the room with pleasant odours than for the mere pleasure of the time; and people also liked the scent imparted to their clothes by the incense.

Kodo, however, was a vast improvement on any of the above diversions, since it represented an amusement of the most extreme refinement. Like the tea ceremony, it attained its highest development under the Ashikaga shogunate. Yoshimasa, lord of the Ashikaga family, was very fond of *kodo*, and had it performed regularly. The game is much too involved for facile description in words: one would have to see it

to get any adequate grasp of its intricate workings. When any one proposes to give a *kodo* party he sends around invitations to a number of guests, usually gentlemen of similar tastes, informing them of the date and place and asking the honour of their presence. Each guest is expected to bring with him two or three of the best kinds of incense bought, and the names are read out to the assembly. Then the guests are divided up into parties, and the game begins. The names given to the various brands of incense are usually those of flowers, noted places or love escapades. The host alone knows the order in which the different kinds of incense are to be burned. Usually names associated with spring come first in order, and the seasons of the year are followed, the incense bearing names associated with love affairs coming last. Each package of incense has the name on the paper wrapping it, so there can be no mistake. Afterwards the name is shown to the party, so as to remove all possibility of deception or doubt. The members of the party are arranged in rows by the host, who now seats himself in front of them, takes a piece of incense and applies it to the fire in the censer. The first is the trial burning. At this time on lighting the incense the host announces the name, "*tachibana*" or "*miyoshino*," for instance, and then passes it around for each to smell, the object being that each shall be able to remember it and distinguish it from others when he smells it again. Next time the name of the incense is on the inside of the wrapper, and no one knows what brand it is until the odour begins to rise. Then as it is passed around each guest, as he smells it, has to note down on a bit of paper provided for the purpose, the name as best he can remember it from the odour experienced in the trial burning. After the censer has been passed to each guest, the host lights another piece, and passes it around likewise, the name guessed at being noted down on the paper. This is repeated until five or more kinds of incense have been tested, each of the guests trying to associate the smell with its proper name.

During the process perfect silence is maintained, so that each guest may be free to use his memory and his olfactory organs to the best advantage. The game may grow more complicated as it advances; for the host may now light two or more kinds of incense at once ask the guests to tell what they were. At this period it is often very difficult for a guest to tell whether there are two kinds burning or only one kind. At the end of the test, the papers of all the guests are collected and examined to see what names are noted down opposite each burning in turn, for all are carefully numbered. Those who get the greatest number of correct guesses have the highest marks; and if one should have guessed the whole number aright he is highly complimented and feels justly proud of his achievement. Indeed it is regarded as a very enviable accomplishment on his part. To have a keen sense of appreciation for delicate odours is doubtless a mark of refinement; and one cannot but regret that it is not more common. In only too many cases does there appear to be rather a lack of capacity to distinguish between the ill-smelling and the wholesome. If the number of guests should be large a second party is formed and next they are called in and the same thing is gone through. Sometimes parties play against parties, if there should be four or six groups.

The utensils used in the *kodo* ceremony are peculiar to it and are of a remarkably fine degree of artistic execution. The *kodo* incense burner is generally of red lacquer and of special design. The tongs for adjusting the fire are of iron, as well as those for picking up the incense. The rules for manipulating the utensils and instruments of the ceremony are very elaborate and complicated. In noting the kind of incense, sometimes instead of writing down the name, a picture of the bird or plant associated with it is made, such as the crane, the swan and so on. Though the *kodo* ceremony is not much practiced in modern Japan, it is not altogether extinct, especially among a select few in the upper circles of polite society.

IMPERIAL POETRY COMPETITION

By F. YAMAZAKI

EVERY year at the beginning of the year the Imperial Bureau of poetry holds a poem contest under the auspices of His Majesty the Emperor, when poems from citizens all over the Empire, composed on a specific theme set by the Emperor, are adjudged and recited in the presence of His Majesty and the Imperial Court as well as the most important personages of the nation. This custom of encouraging the composition of poetry goes back to remote times. The typical Japanese poem as is well known, is a tiny verse of 31 syllables, called the *tanka* or *waka*, which requires not only skill in composition but profound familiarity with the lore of the nation. In the eighth and ninth centuries, when *waka* composition was at its height, the practice was confined for the most part to scholars and members of the Imperial Court; but in time it came to be no longer limited to the upper classes. It has, always however owed much encouragement to the Imperial Court. Various Emperors have taken a deep personal interest in the nation's poetical literature. The Emperor Daigo, who reigned from 898 to 930 A.D., commanded selections to be made from the leading poets of the past, and the anthology of masterpieces thus compiled came to be known as the *Kokin-shu*, selections from which have already appeared in the JANAN MAGAZINE. Since that time successive Emperors have followed the same custom as occasion

warranted. The Emperor Murakami in the middle of the tenth century ordered a further anthology to be collected, which was known as the *Go-sen-shu*, and the Emperor Kwazan compiled another under the title *Shui-shu* about the year 986 A.D. Towards the end of the eleventh century the Emperor Shirakawa had the *Go-shui-shu* anthology collected, while the Emperor Tsuchimikado compiled the *Shinkokin-shu* collection. There are in all about 21 volumes of anthologies compiled under Imperial auspices, comprising the best that has appeared in verse through the long course of Japanese history. As these anthologies represent the fruit of poetic thought and composition during the reigns of 20 rulers they have been called the *Nijumidai-shu*, or poems of 20 generations.

From this may be seen how partial were the rulers of Japan to poets and poetry; and many of the Imperial rulers were themselves poets of high quality. One of the most expert of the early Imperial poets was the Emperor Gotoba of the Kamakura period. This Emperor reorganized the *Uta-dokoro*, or Poetry Bureau which had been in existence since the middle of the tenth century; and he appointed the leading poets of the time its officials, under the title *Yorindo*. The well-known national poets, Teika Fujiwara, Karyu Fujiwara and Chomei Kamo were in their day *yorindo*. For some time the Poetry Bureau fell into neglect,

but it was revived by the late Emperor Meiji, and during his illustrious reign flourished with all its old time splendor. The Emperor Meiji, himself one of the greatest poets of the nation, associated the Imperial Poetry Bureau with the Imperial Household department, and exercised a deep personal influence on its proceedings. He arranged the officials of the Bureau into various ranks, as *yoriudo*, *sanko* and so on, gathering into it the leading poets and literary men of the day. The late Baron Seifu Takasaki was the Chief of the Bureau during his lifetime, being himself a master of classical verse; and since his death the Marquis Kuga has held this office.

It is the Imperial custom to issue at the end of each year a theme on which the poems of the new year are to be composed. The contest is open to the whole empire without respect to rank or class. The late Emperor was fond of announcing such themes as *Shato-no-matsu* (Pines before a Shrine), *Shojo-no-tsuru* (Cranes on pines), *Ganjo no-kame* (Turtles on the rocks) and other subjects of classical flavor. The present Emperor has taken up the subject of poetry with all the zest shown by his illustrious predecessor; and the subject announced for the last new year was *Shato-no-sugi*, or Cryptomerias before a shrine. As this is the first poetry competition held under the auspices of the new Emperor more than usual interest was taken, and it is said that more than 20,000 poems were received by the Bureau. Among those who send in the best poems are princes, nobles and members of the Imperial family, who by habit and training have been long steeped in Japanese literary lore. In the composition of *waka* the poet must have a wide command of all the more felicitous and poetic phrases that have been used by the great masters through all the centuries, and be able to make an unerring selection from amongst them in building up his verse. The poems sent in are received by the officials of the Imperial Bureau of Poetry and gone over thoroughly before the great day of decision arrives.

Out of the thousands, probably not more than 200 or less are included in the final list. Out of these some seven or eight are found fit to be read in the Imperial presence on the judgment day and those invariably include efforts by princes and the Imperial family. Those of great merit, for the reading of which time cannot be found on the great day of decision, are reserved for the Emperor to read at leisure, and are then returned to the writers. The official name of the day on which the poems of the new year are read before the Emperor is known as *Kyūchu Uta Onkuwai Hajime*, or the New Year Assembly to hear Poems at the Imperial Palace.

The meeting takes place in the *Hō-ō-no-ma*, commonly known as the Phoenix Hall, because of the golden Phoenixes adorning the beautiful walls; and the date is usually between the 18th and the 22nd of January, according as the Emperor has freedom from state affairs. The Phoenix Hall faces south, opening on an exquisite landscape view banked by aged plum trees, with thick shrubbery in the background. In olden times the ceremony was held in the evening, as the Emperor refused to take time from his regular state routine for it; but now it takes place usually in the forenoon, being postponed in case of necessity. In order to ensure absence of awkwardness or mistake the officials practice the ceremony beforehand. By seven o'clock on the auspicious morning all the officials assemble in the *Budo-no-ma*, or Hall of Grapes, and make further preparations. By ten o'clock the Imperial party is ready to begin the ceremony. Then the guests proceed in state to the Phoenix Hall and take the seats previously assigned them. Of the whole number assembled only about seven are permitted actually to see the ceremony itself, for the occasion is one of the most sacred. At the appointed moment His Majesty, accompanied by the Empress and the Imperial Court, appears from a special entrance, and the Emperor proceeds to the Throne and the Empress to the Throne of the Imperial Consort

to the left of His Majesty, the Imperial Crown Prince, if present, being seated to the left of the Empress, the company flanked by the Imperial Court. Before the Emperor is placed a beautiful table, on the right and left of which are the chief officials of the Bureau of Poetry ready to begin the ceremony. On the table lies a handsome tray with the pile of manuscripts containing the poems. Now one of the officials appointed for that duty rises, advances to the table and turns the pile of manuscripts up side down, and at the same time moves the tray to the left. Then the chief official gives his subordinates the sign of advance; and one of them hands over the sheets bearing the poems, one by one, to the *koshi*, presenting each poem on the tray. The *koshi* then recites first the theme of the poem, the author's name and lastly the poem itself, after which it is passed on to the *hassei*, another official, who recites the verse again with the proper intonation for poetry; then the poem is recited by the *kosho* and the *hassei* together. Thus all the poems are dealt with in succession, beginning with the poem of the authors of lowest rank and ending with those of the highest, which is the Emperor himself, the Im-

perial poem being recited seven times. When the time for reciting the Imperial poems is reached, the *Koshi* feigns withdrawal and the *dokushi* or higher official, makes a sign to him to wait. Then the *dokushi* takes up the poem of the Crown Prince and reads it, after which he reads that of the Empress and lastly the Emperor's poem. The ceremony being now over the Imperial Court withdraws through the special entrance to the interior of the Palace, after which the guests pass out reverently, much in the same manner as well-behaved Christians would leave a church. Every one honoured with permission to be present at the annual poetry party is expected to concentrate his mind on the occasion with all his strength and soul. Poetry is of the gods, and devotion to it is a religious act.

Of course it is a most distinguished honour to have one's poem read in the Imperial presence; and those so fortunate as to be thus honoured, have their names and poems at once reported to the chief of the Imperial Bureau of Poetry and printed in the *Official Gazette*. The remaining poems are disinfected and prepared for inspection by the Emperor.



THE MUSIC OF THE GODS

DANCING to delight the gods is probably one of the oldest forms of human art. Certainly in Japan it goes back to the origin of all music and poetry. The spontaneous activity of the muscles under the influence of strong emotion, such as social joy or religious excitement, combining graceful movements performed for pleasure or devotion, is to be found among the earliest traces of civilization. The dance seems to be for prose-gesture what song is for instinctive exclamation of feeling. Perhaps the very earliest form of this mode of expressing emotions is to be seen in the *kagura*, or pantomimic dance associated with temples in Japan as part of the worship of the gods as well as no small delight to the people. It is an evolution from the mythic period when, we are told, the sun-goddess, *Amaterasu*, one day got into the sulks and hid herself in a cave, refusing to come out even at the persuasion of her male companion, with the result that the earth was thrown into darkness. In order to restore light to the groping life of earth, all the deities assembled and began to devise plans for alluring the sun-goddess from her retreat. One divinity of superior insight into female nature hit upon the scheme of holding a dance before the entrance to the cave, on the score that if woman did not respond to that, she certainly would not be tempted by any other device of gods or men. The charm was effective; for the strains of heavenly music and the graceful movements of the party in the dance of the gods so delighted the goddess of the Sun, that she forthwith appeared, and the world once more enjoyed illumination to the great delight of its multitudes. And this is the dance and this the music with which the gods are still honored in Japan. It is based

on nature; for all matter is in constant flux, but measured and graceful withal, the music of the spheres in their revolution, of the atoms in their concentration.

Whether man can best express the worship of his soul and his relation to the Divine Being in silent meditation on his knees in some gloomy temple, or by gazing at images and calling aloud to heaven to acquiesce in his sentiments fancies and desires, we do not undertake to say. But we do suggest that the dance of the gods such as practised among the Hebrews of old, among the races of the ancient world, and still in Japan, has an agreeable effect upon the mind, a soothing power over the spirit, expressing harmony of body and brain with the music that rules the universe. Those that stumble at dogma and dislike ascetic discipline in religion, will have no difficulty in feeling the thrill and ecstasy of the ancient Shinto dance, calling to the earth to be joyful in the Lord.

The *kagura* may no doubt be classed as a sort of pantomime, a ballet of action, so to speak, and therefore coming within the capacity of the humblest to understand and appreciate. By some it may be regarded as a mere dumb show, for no word is uttered, that is, in its lower forms; the feelings of the heart are expressed in the harmonious motion of the body, when the mind responds to the beauty of emphasis and cadence in muscular motion as well as in the notes of the musical accompaniment. This dance and this music have prevailed in Nippon for more than 2,000 years. Whether they came to us with our Yamato ancestors and were by them taken from still older races in central Asia, we do not know; but no doubt the customs of all Aryan people had a common origin.

There was an old professor of music in one of our colleges who used to say that music was invented in heaven and was given by the gods to man in perfect form, knowing no perversion or change until foreigners mutilated it to fit the western mind. Dr. Alfred Westharp, a European scholar and philosopher who has given considerable attention to the study of Japanese music, is persuaded that it is truer to nature and the heart of man than western music, since it knows no time-bars and other mechanical devices, but devotes itself simply to expressing what the heart really feels and believes at the time. It is as old as Japanese religion; and religion is probably as old as man. The *kagura* has been performed in our Imperial palace regularly ever since the Nara period in the 8th century. There a regular platform exists in a specially erected hall known as the *seishodo*. The dancers are arrayed in the simple but expressive costumes of ancestral times and the instruments of music are as primitive as are known to man. Time is kept by striking together two flat pieces of wood, to the accompaniment of a kind of harp, and a set of pipes known as the *hichiriki*. During the Nara period such dances were given without respect to season, usually beginning in the evening and continuing far into the night, but now they are special marks of high festivals. Curtains drape three sides of the stage, the fourth side being open to the audience, and the shrine looms up behind. During the eleventh century the *kagura* was performed chiefly in December and lasted all night. Even now one can hear it going on chiefly in the autumn evenings, the tumult of drums often keeping neighboring householders awake through all hours of the night. The sound reminds one of what is heard in the Malay states and in India, showing that the customs are doubtless related as well as the people. And one may see the *kagura* at times of temple festivals, the performance going on before assembled multitudes who never seem to tire of gazing on this mute expression of the soul of Japan.

Of these holy dances perhaps the most

sacred is that known as the *niwabi*, or "garden fire." It is reminiscent of the fire burnt before the cave of the sun-goddess during the performance of the *kagura* that time when *Amaterasu* was allured from her hiding place by the charm of the heavenly music and motion. This also accounts for the custom of having this dance always at night, and keeping it up till dawn.

For the *niwabi* the orchestra consists of flute, pipes, and harp. It opens with a prelude on the flute, followed by a chorus with the pipes and harp. Then the chief character appears, moving in graceful measured movement upon the stage: he is called the *honhyoshibito*; and as he dances he sings; for the highest form of the sacred dance is not dumb, but a union of voice, music and motion in exultation before the gods. As the dance proceeds the other characters appear upon the stage; and these subsidiary characters dance to the music of the harp alone. The first verse chanted to the dance runs as follows:

Miyama niwa
Arare fururashi
Toyama naru
Masaki-no-kazura
Iro zukinikeri!

High on the mountains
The cold hail is falling;
High on Toyama
The virgin ivy clings;
But have the leaves reddened?

The "virgin ivy" refers a little creeper the goddess *Usune* is believed to have worn on her breast during a performance of the sacred dance in the days of the mythus. This dance is given in the Imperial palace in honour of the spirits of the Imperial ancestors; and each of the great shrines of the nation has its own special *kagura* performed at appointed seasons. As the shrines decline in rank the nature of the dance also changes; and so we have the *sato-kagura* or dance for village shrines, these being of a more popular nature, partaking more of the pantomime type. As in the Passion Play of Europe so in the *kagura*, the various parts in the village dances are taken by the people themselves, who

practise for it and are ready to come forth on fête days, and regard it as an honor. There are always bands of travelling players, however, whose services may be had at any time for the performance of *kagura*.

In the dance of the gods each actor wears a mask representing the character he portrays, whether god or man. These remind one of the characters seen in the old miracle plays of the West. They are quite different from the personages represented in the *No*, or ancient Lyrical drama. There is, for instance, the god of the hills in his gray mask; and the god of the sea, in his black mask; and a long-nosed goblin named Tengu, his facial elongation resembling a cigar; and there is the god of the Yamato race, with a white mask, which may have had a historical origin, in spite of western opinion to the contrary; and the mask of the clown and the fool, as well as that of the heretic, the latter usually resembling the distorted face of a foreigner, which is also significant. The masks as well as the costumes and manner of acting are just the same today as they were centuries ago; and many of the noble families have the very costumes worn by the dancers of their ancestors 3 and 4 hundred years ago. There is something of ethnology to be inferred from that fact that the black mask of their god of the sea is supposed originally to have represented the Malay people; and the long-nosed mask of Tengu is believed at first to have represented a monkey or the native barbarians subdued by the ancestors of the sun-rise islands. Some, however, think that the long-nosed god originally represented western aliens, since they had noses so much longer than the people of Japan. That the mask of the fool was intended to represent heretics is suggestive of the attempt to cast ridicule on foreign faiths as calculated to undermine the foundations of national patriotism.

The dances themselves are believed to have some special significance of origin, just as the masks have. The *shugen* dance consists of purely religious ideas, with masks of gods, and ethereal costumes; and the accompanying words are a kind of ritual or *norito*, recited by the

performers, the prayer being recited to the jingle of bells (*suwa*) and by brandishing a paper flag (*gohai*). The *kyogen* dance, on the other hand, has a historical significance, representing scenes from the age of myth. For instance, the play known as *Jataiji*, or the "Slaying of the Dragon," reminds one of the British tale of Saint George and the dragon. The Japanese tale represents a huge serpent that visited destruction on the community, like Grendel in Beowulf, swallowing up sons and daughters in wholesale gormandizing, but the good deity, *Susa-no-o*, took pity on the terrorized inhabitants and came out at night, deceived the monster by a stratagem and slew it, to the eternal relief and joy of the multitudes. That the device included making the monster take too much alcohol is not without significance as to belief in the evil effects of the spirit that steals men's brains.

The popular *kagura* of the villages have not much of art about them, having degenerated largely into mere pantomimic acting with interpolations according to the wit and genius of the performer; while the orchestra is the most primitive possible. To see the *Kagura* as it really is, one should go to some of the larger temples in Tokyo during a season of festive celebration. There the best players are always secured, the company getting about a hundred *yen* a night for their services. These *kagura* players are not infrequently called in to give *kyogen*, or historical *kagura* at private houses for the entertainment of guests, or the celebration of weddings. Some of the leaders in the *kagura* bands are Shinto priests who take pride in keeping up the old sacred customs, and in drilling the performers under them to play their parts acceptably. The music is difficult enough, but not so difficult as the dancing, from a Japanese point of view. Perhaps that is because the audience is more critical of dancing than of sound, being better judges of that form of art. The best *kagura* in Tokyo is that given before the shrine of departed heroes at Kudan twice every year; and those who desire to see real *kagura* cannot do better than attend the Yasukuni festival, or the *Shokonsai* as it is called.



KAGURA-DEN, OR DANCING STAGE FOR KAGURA



A KAGURA DANCE



ARAI HAKUSEKI

A LITTLE FIRE-DROP

THIS is the story of one of the most remarkable of the many extraordinary men that lived in the Tokugawa period. On the 18th of January, 1651, there broke out in the shogun's capital at Yedo one of the most decimating of the numerous fires of its history. In those days conflagrations were of such frequent occurrence that they came to be called the *flowers* of Yedo. At the time the fire began, a violent wind was blowing; and the flames spread with astonishing rapidity, licking up the tiny, matchwood houses that lined the narrow streets, and laying waste block after block, leaving thousands homeless. The rage of the fire was not arrested until the hour of the dragon on the following day; and then the city was a mass of smoking ruins, with great numbers of people penniless and roofless, huddled together in despair what to do. A part of the city now known as Koi-shikawa had been saved, but even that now took fire; and so the conflagration was started again, and continued the whole afternoon. This seemed to forebode the climax of bad luck and despair. Even the heaven-piercing towers of the shogun's castle were now no longer immune from the fire-god's angry and desolating wrath, and the flames swept through Kojimachi¹ unabated and at their will. Nor was the fire-god appeased until as many as 18,000 lives had been lost and houses beyond number consumed.

Among those that lost all they had by the lick of the blazing tongues was a *daimyo*, Lord Tsuchiya; and he and his sought refuge in the mansion of an

acquaintance, Naito Ukon, in Yanagiwara, followed by his retainers and servants. Among these retainers was one, Yoemon Arai, whose wife in the midst of the woe and destruction gave birth to a fine boy in her place of shelter. The incident much impressed Lord Tsuchiya; and he humorously referred to the baby as the "little fire-drop." The child was taken under his special care; he petted and nursed it as a father, his old mother also bestowing upon it her affection; and in time the boy grew up to be a man of parts, and finally became a *daimyo* under the sixth shogun, Iyemitsu, under the name of Arai, lord of Chikugo. He was in many ways one of the most distinguished men of his day, and held one of the most responsible positions in the gift of the shogunate.

He came into prominence just at that period when evil government was wasting the resources of the nation, and great characters were wanted to save the state. This was during the Genroku age, when there was such a chronic struggle with finance, and money had to be provided by resorting to debasement of coinage. It was then that the genius and foresight of Arai stood him in good stead, and did so much for his country. Not only did he reform the currency but he brought about a return of the nation to its former dignity, establishing appropriate rites and ceremonies of state. Nor did he content himself with a knowledge of all that oriental history and customs could teach him. Arai turned his eyes to Europe and made a study of western civilization, utilizing his knowledge as far as practicable for the improvement of affairs at

home; and the results of his studies may be seen from the books he wrote, notably the *Seiyo Kibun*, or Strange Tales of the West. Another volume from his pen was the *Oranda Kiji*, or Notes on Holland. He may in fact be regarded as the first Japanese statesman who turned his attention seriously to a study of western civilization and the acquirement of western learning. How much, therefore, was implied in the birth of that infant "saved so as by fire!" "A little child shall lead them," as the people of the Occident are accustomed to say of One still greater. Arai was destined to shine as a light before his dormant countrymen, awaking them and leading them on the way to better days.

Historians and biographers are accustomed to detect genius even in the childhood of the great; and assuredly they would have done so in the youth of Arai Hakuseki. Even at the age of 13 he displayed remarkable indications of unusual ability, and certainly had acquired wonderful literary attainment for one of that age. He betrayed qualities that easily distinguished him from all other boys of his time. In the service of Lord Tsuchiya he naturally had a better opportunity of showing what was in him than would otherwise have been the case. As private secretary to his master he had in charge all the business and correspondence of the estate. It is said that at the age of eight he was expert in penmanship, which in Japan is regarded as a fine art. The unusual attainments of the youth must in some measure be ascribed to the assiduity of the lad's father in watching over his education and keeping him closely applied to work. Tradition has it that at the age of nine the boy's task consisted in writing out

3,000 Chinese ideographs every day, and as many more every evening. The story is probably only an example of oriental hyperbole for hard work and unruffled devotion to duty. The story goes that once, as the winter days began to shorten and the lad had to work far into the night to accomplish his allotted task, his hands become numb with the cold and he grew sleepy. He was not to be defeated by nature, however; for he at once overcame the difficulty by pouring a cup of cold water down his back, when all dreams speedily took wings and fled. This is but another way of saying that the Japanese youth is taught from the earliest days, that only by constant and iron perseverance and determination can any man succeed. Indeed this has been the secret of Japan's triumphs both in peace and war. Japan has an unlimited capacity for going on; she knows that the largest part of so-called genius consists in hard work.

There is another story of the childhood of Arai, and it is probably based on fact, that once when Lord Nambu saw the child in the arms of its nurse, he proposed to Lord Tsuchiya that he, Lord Nambu, should adopt it, as he had no heir. Lord Tsuchiya replied that as the child was not his own, but one of his retainers', he could not accede to the proposal. "No matter whose the boy is," said Lord Nambu, "I would willingly adopt him and pay 5,000 bushels of rice for the privilege." Lord Tsuchiya replied that the child was priceless and could not be spared to any one. Afterwards when the boy grew older and became a *samurai*, Kawamura Zuiken, a man of far-seeing qualities, proposed to give his granddaughter to Arai in marriage and 3000 *ryo* in gold as a dowry.

The answer of young Arai was characteristic of the man he was to be. At this time it was a principle among the best class of *samurai* to remain single until late in life or permanently, holding that a man who may at any moment be called upon to lay down his life for his master or his country, has no moral right to marry. So Arai replied and said: "There was once a little white snake that lived alone on the side of a bank. One day someone inflicted on its cheek a tiny wound. In time the creature grew to be a serpent of great size; and the wound-mark grew too; and now when the snake was full grown the wound was about a foot long. If a man should undertake undue responsibilities in his youth, they will but increase with the years and unfit him for more insistent duties. I beg leave to decline your kind proposal, with all due appreciation and thanks." This story is often told by parents to sons as an example of the self-denial youth should practice in order to make the most of life.

It was about this time, too, that Prince Mayeda, the lord of Kaga, hearing of the type of man Arai was, became anxious to enlist him among his well-trying men. The offer came to Arai in very complimentary terms, in which he expressed the highest esteem for the young *samurai*; but Arai respectfully declined, suggesting a fellow *samurai* instead. In spite of all temptations to win him from his master; Arai remained loyal to the end; and when in time his master promoted him to great things and he became a *daimyo* himself, having borne the yoke in his youth, and learned the principles of manly piety and personal loyalty, he was prepared to assume efficiently the great responsibilities that devolved upon him. Thus the little *fire-drop* proved himself in possession of that divine fire that makes a man what he should be: in complete control of all his faculties, supreme master of himself, for only as a man learns to master himself can he learn to master his environment.



AVIATION IN JAPAN

By CAPTAIN TOKUGAWA

(IMPERIAL JAPANESE ARMY)

MAN has not, of course, been always a walking animal. How his powers of locomotion began it may not be easy to determine, but no doubt he swam and crawled and perhaps jumped before he began to walk and run; and then having reached the limit of his legs he took to riding on animals, and was not content with his increase of speed till he invented the railway locomotive, the bicycle, the motor car and now the aeroplane. Nor can we believe that a creature so inventive and ambitious will rest content with present achievements in locomotion. If it be true, as the scientists tell us, that man has developed from a monkey into a man, it ought not to be impossible for him to go on and develop into an angel or even a god.

Probably man's first desire to fly arose from his desire to escape from danger and to get himself across inconvenient water spaces. The Japanese were navigators from the beginning, else they would never have been able to reach the sunrise isles. Navigation is probably the oldest form of artificial locomotion. According to old Japanese legends we had our *Ukita-hara*, or floating treasure and our *Amano-Iwato-bune*, which spanned the separating seas. But like all human beings we were not satisfied. Man's imagination can always fancy something better than he knows. Many of our ancestors in Japan believed that the moon was not so far beyond the clouds, and that some way should be devised for visiting

so adorable an object. Man has never lacked imagination, but he has had much difficulty in bringing his fancies to practical issues. The possibility of air locomotion may have been first suggested by bubbles, which float away on the breeze. But the balloon which was the result, proved too slow and impractical for man's restless mind. I was reserved to the twentieth century to boast the achievement of conquering the air.

But the Japanese had dreamed of such achievements for ages, as may be seen from their mythic tales and traditions, as well as in their literature. Japanese mythology is peopled with persons possessing powers of flight. For centuries the god Tengu has been the typical airman of Japan. Tengu has been an object of worship among mountain folk for a long period of time. Doubtless from their lofty habitations these mountaineers often longed for a means of flying over the rocky valleys to the fertile plains beneath, so many miles away; and also for the means to get back again without the usual toil, a difficulty now obviated by aero-cable car. At any rate Japanese artists have always painted the god Tengu with wings, and he was never deemed supernatural altogether: part man and part god, a sort of incarnate divinity. Bakin, the most celebrated novelist of the Tokugawa period, often brings into his tales characters who could fly by attaching themselves to huge kites. In one of Bakin's most popular works, the *Yumiharisuki*, the



1



2



5



3



4

1. FARMAN AEROPLANE OVER TOKYO 2. TOKUGAWA PLANE OVER TOKYO
3. TOKUGAWA AND FARMAN PLANES STARTING
4. TOKUGAWA AEROPLANE 5. BLERIOT PLANE OVER TOKYO



FUNERAL OF
LIEUTENANT KIMURA
AND TOKUTA



CAPTAIN TOKUGAWA
ON AEROPLANE OF
HIS OWN MAKE



AVIATION AT
YOMOGI, TOKYO

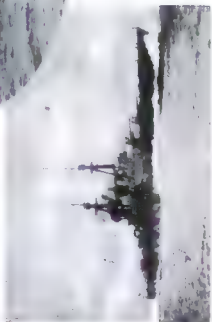


THE START, TOKUGAWA PLANE

AVIATION IN JAPAN



HYDRO-AEROPLANES IN IMPERIAL JAPANESE NAVY





AIR-SHIPS IN TOKYO

celebrated warrior, Minamoto Tame-tomo, during exile on the island of Izu, is described as sending his son to the mainland by means of a giant kite; and this device was no doubt used by warriors for reconnoitering in old Japan. In the year 1712, Kakino-ki Kinsuke, a farmer of Nakajima-gori in Owari, devised a kite which carried him to the roof of Nagoya castle where he stole two scales from the golden dolphin on the roof. An enormous jumps described in some of our ancient battles suggest the use of the war kite.

It was consequently not unnatural that as soon as the ability to conquer the air was manifested in Europe and America, the Japanese should at once be interested, and take to flying as birds do. So far have we now advanced that aviation is no longer a question of study with us; it has reached the period of practice. During the past year aerial navigation in Japan has made some remarkable developments. Naturally the greatest progress has been witnessed in army and navy circles. The military aerodrome at Tokorozawa was inaugurated in 1909; but already we have fifteen aeroplanes with 25 expert airmen. Though Japan has two aerial associations organized in Tokyo, she as yet has no regular aviation school. Fast as we have advanced in the art of flying, we have had remarkably few accidents. Lieutenants Kimura and Tokuta were the first victims, falling from a Bleriot machine at Tokorozawa in 1912. There is also a hydroplane station near Yokosuka, and our navy has made similar progress to the army. After a study of various makes we soon began to add ideas of our own; and the first fruit of this adaptive genius was the Tokugawa biplane, the first aeroplane ever built in Japan. It somewhat resembles the Farman biplane, but has its own distinctive differences. As Mr. Farman was my teacher I no doubt owe him much valuable suggestion in developing my machine. Myself and Captain Hino were the first Japanese officers sent abroad to study aviation, and we went to France. I received my aviation license No. 289, from the French Club, the first one

taken out by a Japanese. After experimenting in the construction of two machines I finally produced the present one known as the Tokugawa biplane, the name being given by the public, contrary to my expressed desire, as I called it the *kenkyukwai*, after the Army Aviation Association. But the newspapers did not like the name and began to call it after the maker, and so the matter was taken out of my hands. The main difference between my machine and the Farman biplane is that the latter has four straight beams to support the horizontal steering gear in front, while mine has only two; and the Farman beams are straight, while mine are curved. In other ways, including the motor, the two machines are much the same. Number 5 was constructed for the last grand military manoeuvres, and every test proved its complete success. After some fine flights and scouting in the manoeuvres we soared into the headquarters and landed in the presence of His Majesty the Emperor, feeling very proud of Imperial recognition.

Credit should here be given to various experiments in aerial navigation made by my predecessors in Japan. The earliest attempts at practical air flight in Japan were with balloons, and later with dirigibles. The pioneer in this adventure was the late Mr. Yamada of Wakayama. He was the first also to use a motor in propulsion of a balloon. Mr. Uchida of Oita also invented a heavier-than-air machine, and Mr. Iga experimented with another biplane. Mr. Iga's machine showed remarkable improvements in the way of stability in the air. Then came a dirigible by Mr. Watanabe, with its parachute for the safety of the crew in case of accident. The Yamada military balloon already mentioned proved its great practical utility during the war with Russia; and it is probable that the investment of Port Arthur could not have been so successfully executed but for the assistance of the Yamada balloon in reconnoitering. As soon as the revolutionary war broke out in China the Yamada balloon was in great requisition.

In addition to the Military and Naval Aviation Society there is also the Im-

perial Aviation Association, the latter being a private society, and has for its chief experts Professor Tanakadate of the Imperial University and Dr. Yokota. To this society several wealthy Japanese have liberally contributed, and recently we have had a generous contribution from an American. The society has imported some new aeroplanes from France and the United States and has been promoting the art of aviation to a very promising extent. At Osaka they had one accident when the pilot, Mr. Takeishi, was killed. The enthusiasm of the public in raising a monument to his memory and contributing to his family shows the interest taken by people in general. Baron Shigeno, who also studied in France, has taken a deep and helpful interest in the promotion of aviation in Japan, producing his own machine and making some fancy flights. He named the machine, the *Wakatori*, (Young Bird) after his late wife, whose name was Waka; but as his earlier attempts were not very successful the public began to say that his departed wife was against his high flying experiments.

An aviator in constantly plied with all sorts of questions as to his experiences, how he feels up so high and so on. Presumably such questions are but natural for one who has no idea of what it means to soar aloft in an aeroplane. But it must be remembered that none of the noted aviators of the world, not even the Wright brothers of America or Pégoud of France, were born such. Their mastery of the air is their own achievement. The man who conquers the air must surely be a man of extraordinary imagination and nerve, but many men who have never been up in an aeroplane are such. Every man who has the desire and the courage may become an aviator. Even if he has a little fear at the beginning he soon loses it. The feeling is not unlike that experienced in gliding along at great speed in an automobile. Of course the true airman always is on guard; he is not so stupid as to ignore danger; but a man constantly nervous as to accidents will not make a good aeronaut. Too much care can

never be taken to prevent accidents. The constant practice of aviation also is likely to produce various physical disorders that have to be guarded against. One of these is catarrh of the throat. Once when I was making a flight the mouth-protector slipped off, and my hands were too steadily occupied to replace it. In a few minutes, however, I managed to do so; but afterwards I had a very sore throat from the few minutes exposure. The genuine aviator can never be a giddy, reckless sort of person; he should ever feel the responsibility of his undertaking and have himself under full control. For this reason the Japanese soldier makes a better airman than those not accustomed to the mental concentration on duty with which the soldier is ever familiar. The reason why there have been so few aviation accidents in Japan is due almost wholly to this fact. As for myself I was somewhat of a seasoned soldier before I took up the art of flying. In France I had not much difficulty in mastering the air craft. I had never seen a Bleriot plane until I returned home; but although it was very different from the machines I had been accustomed to, I mounted it and rode off without difficulty; but it was my deep sense of responsibility, and no idle experiment, that carried me through.

Another thing is that a man who flies well abroad, cannot always fly so well in Japan; for the air currents are quite different. In France, for example, I found no need of flying at a certain height, and in fact never was compelled to keep very high at any time; but in Japan it is the usual experience that one must always fly high if disagreeable currents and seeming vacuums are to be avoided. There is no doubt that the airman gets something out of his experience that can be had in no other way, something he cannot exactly define, but for which his mind craves. It cannot be termed simply amusement: it is better than that. This does not mean that the brain of the aviator is different from the ordinary brain. All men would desire the same pleasure did they once have a taste of it.

THE EAST END

TOKYO has its East End just the same as London has; and it probably represents as poor a quarter as anything to be found in the British metropolis. In one section of this quarter is a narrow thoroughfare known as *Konme-narihira*, or Hotel Street, where numerous touselled looking inns stand huddled here and there together for the accommodation of the homeless poor. Over their small low doorways are signs, sometimes a mere placard and sometimes a square box-like paper lantern with ideographs inviting the hungry and the bedless to enter, the inducement being accommodation for as low as 8 *sen*, (four cents or 2d). These pretentious hovels for the public are on the European plan; but restaurants as miserable as themselves offer meals near by. These *meshiya* will supply enough rough fare to keep ribs apart for a trifling consideration.

The Bellevue Stratford among these inns is the *Ebisuya*, kept by an old man named *Ueki Kennosuke*, whose years of balancing on small margins have rendered him impervious to time; and his neighbours call him prosperous. On the ground floor of his overshadowing establishment are two long rooms with tables for the famishing customers that throng there, and the chairs provided are substantial, being kegs. Here a loafer on the verge of collapse can keep body and soul together on 2 *sen* (1 cent; $\frac{1}{2}$ d.) per bowl, or have a bowl of rice at half price. He may have a concoction of vegetable brew, supposed to be soup, for the same price. Should he have a full purse and venture to go

in for his semi-monthly feast of meat, he can order a redoubtable horse steak at 2 *sen*, with 11 *sen* more for vegetables if the horse should need grass. The rice bowl is a fairly stout receptacle, and one full of rice is usually enough for any but a gourmet. There are tricks in all trades, even in getting good measure for one's money in selecting from a bill of fare; and the old-timers at the inns of the Tokyo East End usually order two half-bowls rather than one full bowl; for experience proves that at these inns two halves are more than a whole. To make such plain meals palatable native rice-wine (*saké*) goes a long way; and the landlord at the *Ebisuya* won't sell by the glass: the customer must take a bottle, for after a bottle of *saké*, any man will be content with his fare, be it what it may. A bottle will separate him from only 8 *sen* more; and who would not give 8 *sen* for the bit of artificial relaxation *saké* gives, the only relief these sad lives ever get, even though it hastens their end. Such indeed are these poor victims of incapacity and hard circumstance. The crowd at the *Ebisuya* is big and dirty, but it is peaceable, more quarrels being heard in one hour in a bar-room, than in a month at the East End inn.

Quarrels, or *kenkwa*, as the Japanese call them, are not unknown, of course; for sometimes one rustic treads on the corns of another, and the fun begins. The most inflammable action in an East End inn is for one guest to stare at another, or happen to puff smoke in his face. In a European drowing room

a common citizen may puff smoke in the face of a prince or some great chancellor of international repute; but not so, with impunity, among the gentlemen of the Tokyo East End.

The guests at the Ebisuya come and go at all hours. Sometimes as early as 3 a.m. they come, no one daring to question where they have passed the night. Of course Narihira street has its saloons too, which are open practically all night. These take from 20 to 60 *yen* a day, and pay well at that. The more prosperous of them are a bar and club combined; and here labourers congregate after their day's work is over, to talk and chaff and drink, as they do the world over, when they have no better place to go. Every facility is offered for the physical comfort of patrons, and every inducement to drink provided free. But, as in other lands, the bill always comes home at last. Here in the saloon-keeper's till lies many a coin that rightly belongs to hungry wives and children of the neighborhood.

Most of the frequenters of these East End inns and drinking houses are old acquaintances, who are ever making new ones; and so these places are greater circulators of gossip and scandal than a news agency. When the wine begins to flow and the brain begins to spin, many [and varied are the yarns told and retold with alluring modifications, until an evening that otherwise would have been intolerably monotonous, has passed, and the head hangs heavy in readiness for sleep. Then with yawning bows and *sayomama* the spirited company breaks up, each to his bunk and his dreams.

The Japanese wine-cup always has a

saucer, a wise precaution, since it ensures the safety of spilt wine in an unsteady hand. Sometimes the overflow makes an extra drink at the end. A saloon-keeper that does not give good measure, heaped up and running over, is not popular. For this reason *saké* is sold at ■ *sen* a cup, but 8 *sen* half a cup, for the measure is always generous, as etiquette requires. Having an eye to business, the saloon-keeper regulates the price according to the reality and not according to the letter. European ladies have the same custom, it appears; for when a guest asks for half a cup of tea, he is nearly always given much more, the cup often being nearly full. So is it with wine in Japan. The guest is always given more than he asks for; and in the saloon he gets more than he bargains for too,—but he pays for it.

Japanese saloons have the American habit of always providing refreshments other than drinks, for their customers. They are not partial to sandwiches; usually it is a dish of herrings or octopus, and the price is 3 *sen*. It is seldom that a man can get away from a saloon without spending at least 20 *sen*, which is a large part of a poor man's daily wage.

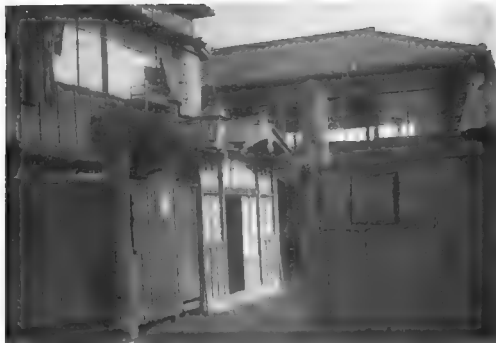
It is remarkable the world over that men will patronize any establishment that can show a pretty face, even though it be no more than a picture on a cigar box. To place the picture of pretty girl on anything is the very best advertisement. So the Japanese think too; and what is more, they prove it. At these saloons, in the East End, there is always a pretty girl assisting the matron of the place; and she is permitted to wait on customers.



A ROW OF POOR LODGING HOUSES



A STREET IN TOKYO EAST END



A POOR LODGING HOUSE, TOKYO EAST END

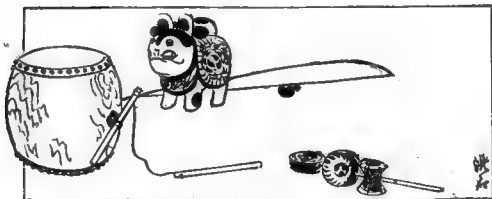


EBISUYA RESTAURANT, TOKYO EAST END

The Japanese bar-maid has all the influence that her counterpart has in the West. Her face is sufficient to make every passer-by imagine he is thirsty; and when she proposes to serve him, he never refuses; and in the end he foots the bill. The pretty maid can make even the roughest customer feel for the moment that he is a gentleman and she a fair lady come to do him honour. Who could refuse to accept so delicate a favour from such dainty hands, and under the light of such winning smiles. But once the wine is finished and the money is paid, the relationship is at an end. Another customer by this time is waiting; and the last having had his turn of conversing with beauty, must be content till thirsty again. Back he will likely come next day, and drink another glass to the health of a fair face; and then be off again satisfied for other day. And so it goes on from day to day, the pretty

face winning most, or much, of the shop's custom.

These poor quarters of Tokyo have a distinction lifting them above similar sections of the great cities of the West; they are not slums. Poor and dirty they are for the most part; but dens of vice find here no more fertile soil than in any other part of the city. The poor like to be together; and these are just amalgamated villages of the poor. The district where the East End lies is that part of Tokyo known as Honjo. It is a wide low plain, subject to flood in times of torrential rain. Here the more penurious of the city labourers find cheap rents and ready accommodation; and now with the growth of rapid transit all over the city, they can go any distance to their daily toil and get back at a reasonable hour in the evening, the return ticket costing only 5 sen, 2½ cents, or 1½d.



SOME JAPANESE ANECDOTES

By "ARIEL"

1.—Japanese Economy

IN the old Kamakura period there lived a famous *samurai* named Aoto Saemon Fujitsuna, who also distinguished for his wit and wisdom. One night when he chanced to be crossing a bridge he lost ten cash in the stream; so he hired some men and paid them fifty cash for finding the money. Some one laughed at him for this, and said to Aoto: "If you pay fifty cash to find ten do you not lose forty? Surely you are penny wise and pound foolish, are you not?" Aoto replied that had he left the ten cash in the river it would have meant ten cash lost forever to the Empire, but by having them picked up, although he paid fifty cash for the work, both sums would be put into circulation, and therefore the economy of the nation suffered no loss. This has been regarded by many Japanese as an example of true economy. It is an attitude that may explain certain mysterious movements in Japanese finance. It is certainly patriotic.

2.—Ikkyū's Catechism

Once when the famous priest, Ikkyū, went to visit the Kashima shrine in the province of Hitachi, a big six-foot mountain hermit suddenly stepped out from a clump of trees along the way; and bluntly put to him the question: "What is Buddhism?" The priest was somewhat taken aback at first, but he at last calmly replied: "It is in

my heart." At this the hermit immediately drew his sword, and was about to cut him asunder, saying as the weapon flashed on high, "Then I'll split you open and see," when the priest put his palms together and began to recite in a low voice the following poem: "The mountain cherry of Yoshino blooms in the spring time, but if you cut it open to find the blossom, where will it be?" When the hermit heard this, he was so deeply impressed that he blushed with shame, and quickly disappeared into the forest.

3.—Religious Meditation

In a certain Buddhist temple one night four priests agreed to have a solemn period of religious meditation, during which profound silence was to be maintained by all, including the boy who was there to attend to the light. As the meditation went on the light began to go out, and as the boy appeared to pay no attention to it, one of the priests got very anxious and wanted to remind the boy of his duty, but could not without breaking the rule of silence. Being unable to hold in longer, he at last said: "Boy, don't you see the light needs attention?" Then the priest beside him, much annoyed that his comrade should thus break the regulation, remonstrated: "Don't you know you must not speak during meditation?" Thereupon the old priest sitting next them said: "See here;

if you two men go on this way I cannot continue my meditation." Then the last one, much satisfied with himself, said "Well, I am the only one who has not spoken."

4.—Second Hand Cakes

In a certain street in Yedo in ancient times there was a *romin* who kept a second hand furniture shop. Finding that his business did not prosper very well, he divided the shop into two, and sold cakes and confectionary on one side. Outside over the door he placed a sign to the effect that he kept a second hand shop. One day a customer dropped in, and after looking around at the old furniture, he went over to the side where the cakes were on sale, and priced some of them. "These are a *sen* a piece," said the *romin*. "Is'n't that rather dear?" said the customer. I thought you would say five for a *sen*." "You have never bought such cakes as these at that price anywhere," replied the *romin*. "Of that I am quite sure."

"But," interrupted the customer, "I can buy cakes for the price you name at any shop. I thought by coming to a second hand store I could get them cheaper, but if the price is just the same as at other shops, why I gain nothing by coming here."

5.—An Interpreter

In the far off days of old Japan a certain retainer wanted to make a unique present to his *daimyo*, so he secured some Chinese sparrows; but the number being insufficient, he added one Japanese bird to make the gift complete. The *daimyo* was much pleased with the gift; and after admiring the birds and making many appreciative remarks about

them, he said finally, "I notice one is a Japanese sparrow."

"Yes, of course," said the man; "all the birds are foreigners, so I had to put in one as interpreter."

6.—A True *Romin*

There was once a man who claimed to be a famous *romin*, but when people doubted it, he declared that it was really so, and that he was the grandson of a man who was younger brother of the famous priest Kobo Daishi and a brave vassal of the famous warrior Kusunoki Masashige, and that afterwards he was promoted to the position of a *daimyo* on recommendation of the Taiko Hideyoshi. One day some one heard him talking like this and remarked to him that there must be some discrepancy, as there was a space of some centuries between Kobo Daishi and Kusunoki Masashige, and also a considerable time between the latter and the great Hideyoshi. "O yes," replied the man; "that mistake makes me a *romin*."

7.—A Gentleman

Two beggars were one day resting in the sun by a river side when the fire-bells began to ring. One of them aroused himself instantly, and cried out to the other: "Fire, fire; don't you hear?"

The other dozed on, and smiling said to his companion, "What are you making so much ado about? You have nothing to lose."

"I know that," said the other, "but the least I could do was to act like a gentleman."

A Human Shield

Among those that took part in the memorable investment of Port Arthur

during the war with Russia was a first-class private named Kondo from the village of Inouchidani, Miyoshi-gori, Tokushima-ken. The summer of 1904 was extremely hot and dry; and in the blistering heat of the hillsides the men fought day after day, under a deadly hail of bullets and projectiles from the Russian forts. On the 4th day of July the men were sorely tried by the scorching heat of the merciless sun, and the still hotter fire from the enemy's guns. The captain of the regiment was a man named Nakamura. He led his men bravely through the trying hours of heat and war; and at last his throat was parched and his tongue sore with labour and strife. Out in front of his men he stood, giving the necessary orders and directions, a rain of bullets pouring down all about him. His voice was now so hoarse that the men could hardly hear him, but he toiled on, never stopping even to replenish his water-bottle. Private Kondo, seeing the distress of their leader, stepped out of the ranks,

stood in front of the officer and said: "Here; have a drink! I will shield you while you quench your thirst!" As he spoke, he placed himself in front of the Captain, where the bullets were flying thick and fast. Just at that moment there was a terrific crash, and a fragment of exploding shell struck Kondo on the side of the head, penetrating his skull and covering his face with blood. Yet undaunted, he stood his ground in front of his captain, holding the bottle for him to drink. Then he fell to the ground never to rise. His last words were: "How is the captain? Is he all right?" And when assured that the officer was still safe, he fell back satisfied, whispering: "Then I die, a substitute for a my captain." In a few moments he expired. Here is an example of a spirit and courage probably unsurpassed in the annals of war. This is the spirit that brought Japan laurels on the plains of Manchuria and won the triumphs of the navy in the battles of Tsushima and the Yellow Sea.

OLD AGE

Hana sasou
 Arashi no niwa no
 Yuki narade
 Furiyuku mono wa
 Waga mi nari keri!

This snow is not from blossoms white,
 Wind-scattered, here and there,
 That whiten all my garden paths
 And leave the branches bare;
 'Tis age that snows my hair!

By A Prime Minister (10th Century)

Trans. By W. N. Porter.



KARASUBA (Crow's Feather)

A NŌ DRAMA

By "ARIEL"

A LONG time ago, in the reign of the Emperor Bitatsu! it was in fact, a message came by letter from the king of Korea, addressed to His Majesty of Japan. It was a strange letter, in manner as in content; for it was written in black ink on quills of a crow's feathers, and being consequently almost illegible, three days were occupied in trying to decipher the meaning.

Sorely puzzled, the Court was at a loss what to do, when some high official hit upon the plan of issuing a proclamation offering a prize to any who should interpret the missive.

There lived at that time a certain man named Oshinni; and one day he presented himself at the Imperial Court professing to be an interpreter of strange writing. "Oshinni is my name," he intimated. "I hear that a letter has been received by our Emperor from the kingdom of Morokoshi (China), written on a

crow's feathers. This I fain would inform you is but a riddle to try the wisdom of the Japanese. Our country has long been reputed the land of the gods. That any foreigner should thus dare to approach our Sovereign is the height of blasphemy and presumption. In relation thereto I have ventured to present myself to lay my views before His Majesty.

"And what, I pray, may be the nature of the report you wish to lay before the Emperor?" inquired one of the officials.

"I have devised a means of deciphering the meaning of the letter," Oshinni explained.

"Ah, that's good," responded the official, much pleased. "Come into the Court yard."

Oshinni was taken in and in due time presented to his Majesty. The Emperor was delighted to hear of the prospects of

getting at the meaning of the missive, and summoned all his councillors and officials to hear the results. The Court sat in solemn silence and paid undivided attention to the words of the interpreter. Oshinni began: "To bring out the writing legibly the feathers must be placed in a basket and steamed; and after that take each quill separately and press it against a piece of white silk, and the impression made will be legible."

The practicability of the suggestion at once appealed to the Court and expression of satisfaction were seen all faces. The feathers were treated to the process he had advised. And lo, the result was as he had predicted: the sentences came out distinct and clear to the eye, the whole forming a continued narrative. The letter was read and an answer immediately despatched to the king of China.

The Chinese Court was deeply impressed at the ingenuity and wisdom of the Japanese in deciphering the contents of the strange letter so promptly, and their estimation of the people of the land of the gods was much raised thereby, and the Japanese began to be held in awe.

The Emperor of Japan was much impressed by the wisdom of Oshinni, and appointed him chief of the scholars attached to the Imperial Court. To him was henceforth entrusted all matters pertaining to education. With profound appreciation Oshinni accepted the honour thus bestowed by Imperial favour. He proved a valuable addition to the number of clever men connected with the Court, and often gave pleasure to the Imperial Household by retelling stories of previous attempts that had been made by foreigners to puzzle the officers of the Imperial Court.

"Our country," said he, "small as it is, has for its guardian deity the great Sun-Goddess and her descendants; and is a divine land with a long line of heaven-descended rulers; and all that foreigners can get by presuming to test the wisdom of our Court by such methods as we have seen, is no more than a man could get by looking into Heaven through a pipe-stem. It is no more truly illust-

trative of the real greatness of our Imperial family than the music one could get out of a temple bell by hitting it with a lamp-wick, would be indicative of the great bell. However, the Chinese and Koreans have more than once attempted this sort of thing; and if it be any satisfaction to them it can perhaps do us no harm.

"Once they sent us a precious stone of seven facets and a curving hole all through it; and proposed that we discover how to put string through it. For a time the officials were at a loss just what to do. But there happened to be a certain general, a man famous in war, at the Imperial Court; and as soon as he heard of the incident, he said that he was convinced that the puzzle could be solved, yes, even by school children. The gem was brought to him and he inspected it carefully. Then he asked someone to bring him a piece of silk thread, and also to capture a small ant and fetch it too. This was done; and the officer then fastened the silk thread to one of the ant's legs and put the insect into the hole in the precious stone, while at the other side of the hole he put a taste of honey. The little ant at once entered the hole, and led by the scent of the honey negotiated all its mysterious windings and came out on the opposite side with the thread attached to its leg.

"And this was not the only time these foreigners tried to take a rise out of us," Oshinni went on to relate. "Once they sent us a rod made of pure white wood about two feet long, round and smooth; and the puzzle they propounded was that we should tell which was the outer and which was the inner side of the tree, suggesting that we mark the sides accordingly. Well, as soon as the aforesaid general heard of this proposal, he at once made naught of it, saying that even a carpenter could solve such a question. So he took the round stick to the river, laid it in the water and let it be for a moment. The stick at first rolled one way and then the other; and then when it came to a balance, the side that remained permanently upward he marked as the outer side. The piece of wood was thus returned to the Chinese Court,

the officials of which were astounded at what seemed a very simple matter to a soldier of Japan.

"Nor was this all," continued Oshinni; "another time they sent us a poet; but in the ensuing contest in poesy he was discomfited by the Muse of Japan. Then they sent their army and navy, but by the mercy of the gods a violent wind arose and assisted our troops and ships in driving them off and sending them to hopeless shipwreck. No; it is impossible! No foreigners have ever been able to beat Japan. A rare land indeed this; and an invincible!"

The speech of Oshinni much pleased the Court and especially the Imperial ear; and he was made the happy recipient of a present of wine in an Imperial goblet.

On draining the goblet Oshinni felt better; and on the suggestion of the

Court favoured the company with a song to which he danced:

O strange missive written
On feathers of a crow,
Presented us and read,
You remain to us a sign
Of felicity eternal!

In spring the happy crows
Prance in love triumphant
Under flowery branches:
In summer baby crows
Hop in the cool shade;
In autumn dark, coy crows
Sadly cry of passing time;
In winter mountain crows
Wash themselves in snow;
All of them are crows
Of the sunrise land.
Long may He reign,
The Lord who rules over us!

BOYHOOD DAYS

Tare wo kamo
Shiru hito ni sen
Takasago no
Matsu mo mukashi no
Tomo naranaku ni!

Gone are my old familiar friends,
The men I used to know;
Yet still on Takasago beach
The same old pine trees grow,
That I knew long ago!

Fujiwara-no-Okikaze (Tenth Century)

Trans. By W. N. Porter.

UNBLUSHING MONGOLOIDS

By AIZAN YAMAJI

THE Japanese in America are accused of being Mongols, and, as such, are not wanted. This means that to be born of Mongol parents or to have the timidity to claim Mongoloid extraction is to be barred from intercourse with the American people. Surely such a theory is stultifying and self-condemnatory. The mere statement of it is sufficient to show how untenable it is. Indeed we in the Orient can believe the American people support such a theory only on the score that they never give the subject a thought. If it were only a theory it would not so much matter; but when it comes to be a practice also, and means that people of Mongoloid origin are banned from the possibility of naturalization in the United States, it becomes an example of racial discrimination that modern internationalism, not to say anything of Christianity, will find it hard to justify. The American people want the friendship of China and Japan; that is their constant affirmation, and we are bound to take them at their word, as sincere; and yet they are not ready, in this respect, at least, to concede Orientals the same rights and privileges that are enjoyed by Europeans.

Those Japanese who visited the United States last year for the purpose of finding out more definitely just what were the main American objections to oriental immigration in that country, came back with various explanations of the difficulty, none of which appealed very strongly to the Japanese mind. The settlers were accused of conforming to American habits and customs in the early stages of immigration but of having abandoned this policy with the increasing influx of their nationals in California. A further objection was that the Japanese are even so exclusive as to want to have their own schools, as they do not want to have their children

brought up with white children in American schools. All this is regarded as opposed to assimilation and condemned by Americans. They say it is the beginning of the establishment of a state within the state, and the germ of future trouble.

Now if this reasoning may be applied to Orientals in America it man with equal justice be applied to Occidentals in Japan. In this country the strangers from western countries live to themselves; they do not mix much with the people of the country, and they do not assimilate at all. They have, moreover, their own schools, and do not send their children to Japanese institutions. Yet no Japanese ever dreams of regarding their habits in this respect as in any way inimical to the interests of the country. We never think of blaming an Englishman or an American because he does not want to become a Japanese. He may dress as he pleases, eat what he likes, bring up his children according to his own way, and live in any style that suits him; and we Japanese do not question his right to do so; nor do we ever regard his tastes as in any way to be regretted or resented. It seems to us, therefore, utterly beyond comprehension that all Japanese in America are expected to live just like Americans and even to become Americans before they can be made welcome as residents of the country. It appears to us as nothing but the most elemental justice that our nationals in the United States should have the same freedom as Americans in Japan. Surely people who are honest, diligent and law-abiding ought to enjoy freedom in matters of taste and habit! Can true freedom be said to obtain in a country where such is forbidden? If personal habits and national customs are contrary to the good of America, then they should be forbidden by law, so that we may know what to do and what not to

do, in order to have the right to live in the United States. But if it be contended that the Occidentals should be permitted their own customs in Japan and the Japanese forbidden theirs in America, what are we to say? This attitude means that Americans regard Japanese civilization as bad, and their own, good. Of course the Japanese cannot be expected to acquiesce in so prejudiced an attitude. Indeed we doubt whether Americans would venture to advance so untenable an argument if Japan were strong enough to urge an effective protest against it. But the people of America know as well as we, that real justice does not depend on force; it depends on its own inherent law of right; and whether we can forcibly protest against the discrimination or not, such injustice cannot for long obtain the approval of an enlightened world. The day will come when white men will be as much ashamed of ever having supported it, as they are now of ever having lent approval to slavery.

What makes the difficulty worse is that a great many Japanese cannot believe that the arguments advanced by Americans are sincere, since such arguments seem to us so illogical and unfounded; and therefore our people are tempted to believe that these lame arguments are simply trumped up to hide the real cause of the American objection, which many of us believe to be simply race-prejudice: or dislike of orientals. The question then is whether Japanese are excluded because they do not assimilate, or is it because they are Japanese? There are some of us who doubt whether the Japanese would be treated any better even though they were fully westernized and in every way conformed to the manners and habits of the West. This reduces the difficulty to a mere, mean colour question. In other words, we are unblushing Mongoloids and must suffer accordingly!

Americans may be willing to let it go at that, and say, well then, it cannot be helped; but we Japanese are not so easily made to acquiesce in humiliation; for while it means a case of "no use in crying over spilt milk," to Americans, it means to the Japanese the very

unpleasant fact that the difficulty is one that can never be solved save by a trial of strength. We do not want to believe this; but the west is every day forcing it home upon us more and more. Who is there that can deny that if Japan were strong enough to force an open door in America, it would be opened? It is a pity if civilization has not yet advanced beyond that primitive stage where justice is yielded only in the face of force. The one unanswerable argument is just the one America cannot advance: namely, overcrowded population. There is plenty of room in America for many more millions than at present live there; while Japan is densely populated and must find an outlet for her surplus people. It must inevitably be the law of heaven and earth that under such circumstances the congested populations should flow out in the direction of the more sparsely settled regions. No barrier of race or prejudice can be sufficient to interfere with or counteract this, the primal law of nature and population. All this is very true, and in the nature of things *must* be so; but if people are not sufficiently advanced to recognize it, what is to be done? *It is, I repeat, most unpleasant that we should have to face a situation that means we shall not be treated justly until we are as strong as those who deny us justice.* It was America who opened Japan to herself and the wide world; but she opened up Japan only because she was strong enough to do so. Had the fleet of Commodore Perry been inferior to that of Japan, he could not have opened Japan to the admission of foreigners. Does it now mean that, in spite of the invitation of the American Commodore, Japan is now to be forbidden freedom in the United States unless she can show sufficient force to demand it? This is a question for America, and not Japan, to answer.

It cannot be denied that there are some Japanese who take themselves at the American estimate, and humiliate themselves by acquiescing in their alleged inferiority, always assuming that the white must necessarily be superior to the yellow races. But, I strongly doubt

whether any such are to be regarded as typical Japanese. I suspect that such Japanese are to be found for the most part among those Christian preachers who have studied abroad at the expense of American pockets and are therefore disposed to be dependent on American opinion. The average Japanese has no use for a man who thinks that nothing is good save what is of western origin. The Japanese would be poor indeed if they had through all the centuries of civilization attained unto no virtue worth preservation. Once when I visited a certain Japanese consulate, one of the westernized officials in attendance there had the impertinence, when receiving my visiting card, to write my name in English beside the usual Japanese ideographs on the card, in order to hand it to a Japanese consul who of course understood how to read Japanese. This hopelessly worshipping attitude toward everything western makes a real Japanese nauseous. It represents a muddle-headedness incapable of independent judgement as to the difference between justice and injustice, good and evil. I personally yield to none in my admiration of all that is good and admirable in western civilization; but Heaven save me from the folly of indifference to all that is good in my own civilization. The American attitude of expecting a Japanese to abandon his own in order to enjoy western civilization is neither reasonable nor scientific; for goodness is independent of race and colour; and scientifically every nation may be expected to contribute something enduring to the sum total of human achievement. When the history of the human race is understood, the quota contributed by Japan will not be found to have been small. Not least among the contribution from Japan will be to convince the white races that the yellow are in no way inferior; and that among the yellow the Mongoloids are second to none. I have sufficient faith in my race to believe that Japan will be able to do more than almost any other nation to show the world the inherent equality of all great races, and thus promote the brotherhood of man.

What the world is apt to overlook is

that there can be no hard a fast line drawn between races, and that comparatively speaking every race has its own virtues without which it and the world be the poorer. To ask whether the Mongoloid races are superior to the white races is as inept as to ask whether a duck is superior to a crane? A duck's legs are short and it can swim well, while a crane's are long and it can wade well; and that is about all there is to it. But really any undue attention to comparing the two is foolish. Each has its own place to fill in the economy of nature, just as each race has; and the wise man will permit each to fill the most useful place it can. There is no doubt that Mongolian civilization is older than occidental civilization; in fact we were a civilized people, using porcelain drinking cups and clad in silks when the ancestors of the western peoples were roaming the forests as painted savages clad in skins of wild beasts. Had it happened the other way, no doubt occidental people would have used it as one more argument against our being sufficiently advanced for assimilation with them; but as it happens to be in our favour, they are prudently silent in reference to it. From the point of view of evolution, western races are not yet sufficiently advanced for our assimilation with them; and this may be the reason why we are accused of failing to assimilate. In this queer world it not infrequently happens that the inferior thinks itself superior to its superiors. Which of us have made the mistake in this case I will not now pause to argue. But that we are older than those who demand our assimilation with them, no one can deny; and it should be admitted that we have some ground for maintaining that we have some things good and deserving of permanence.

Our Mongolian ancestors were among the greatest and most powerful people of the ancient world. They subdued most of the nations around them and pushed their power far into the west itself. On what was regarded as a bleak and barren waste they established one of the most illustrious empires in recorded time, and the world itself was proud to yield them

deference. India, Java and the islands of the Pacific paid them tribute. They, like their posterity, were a hardy race over whom climate had no power. The white races are limited to certain climes and latitudes; but the Mongoloid races can live anywhere that man has been found. Superiority to time and circumstance is surely a superiority not to be despised. Or is it a case where colour bars title to superiority? The hardest of the Russian tribes are all of Mongolian descent; as Napoleon remarked: "They are Tartars under the skin." Send the Mongolian to any corner of the earth, and he will establish a government and create a civilization.

Some have tried to discredit us as mere imitators without much capacity for original genius and high creation. The argument is not so intelligent as to some it may sound. Because one individual has a genius for creation and another for intuitive imitation they cannot be compared adversely. Western civilization is an imitation of Greek and Roman civilization; but that is no reason to condemn either the civilization or the people. All western civilization came originally from Phœnicia and Egypt and perhaps from further East. All true civilization is but an accumulation of human knowledge, instinct and achievement. In appraising it we must not be

thrown off the track by references to qualities of genius original or imitative. Both qualities obtain among all peoples the world over. If a man is going to learn to write it is futile to discuss how far he possesses creative or imitative powers. All civilization is acquired by imitation, just as penmanship or language is. The white races may have a genius for invention, but the yellow races have genius for application; and both are necessary to a progressive world. In the Russo-Japanese war we showed all the world our brilliant powers of adaptation, applying equally well our own methods and those of western countries to execute our ends and save our country. Nor shall Japan be less skilful in the battle of life and national progress. We have a right to be treated by other nations with the same cordiality and justice that we extend to them. We have no desire to restrict the free movement of foreigners in Japan, and we claim the same freedom in foreign countries. If any other nation has any point in which it can show its superiority to us, we are the first to grasp and appropriate it; but we draw the line at any demand that we must cease to be Japanese before we can have free intercourse with western countries, that we must denationalize ourselves before we can assimilate harmoniously with other peoples.



CURRENT JAPANESE THOUGHT

By THE EDITOR

Japan's New Exchange Professor

Some time ago Japan despatched Dr. Sato, president of the Sapporo Agricultural College, as her next exchange professor to the United States. The object of these exchange professorships, as most people know, is to promote a better understanding between the Japanese and the American people. Whether they will be able to counteract the poison being daily circulated by the yellow press is a question that much concerns all interested in better relations between the East and the West. The first professor from Japan was Dr. Inazo Nitobe, who had a warm reception in the United States; and his visit was returned last winter by Dr. Hamilton Wright Mabie, who delivered a course of illuminating lectures on American ideals and life in various universities of Japan. That the highest officialdom in Japan is interested in the object of the exchange professorship system is seen in the fact that before his departure for America, Dr. Sato was the recipient of numerous farewell dinners by the various departments of the Imperial Government, including banquets by the Minister of Foreign Affairs and the Minister of Education. Dr. Sato is one of the most accomplished of Japanese gentlemen, as well as a foremost scholar of the nation; and we have no doubt that he will meet in America the same appreciative welcome that was accorded his predecessor. Judging from what one sees in the American press and from what one hears on this side of the Pacific there prevails a vast amount of misunderstanding as to the respective policies of the two countries toward each other. No one likes to be misunderstood; and when nations find themselves in such a predicament it is the bounden duty of all to assist in removing the misunder-

ing. We are sorry to note that some of the newspapers do not realize this moral responsibility and steadily persist in a course calculated to make confusion worse confounded. As a further effort toward promoting enlightenment on international relations some of the Christian churches in Japan have sent the Rev. Kakichi Tsunajima, who will deliver a series of addresses among the various Japanese communities in California and elsewhere, and assist in promoting a mutual understanding. We earnestly endorse the aims of these two representatives of Japan, and hope that the results of their visit to America will be mutually satisfactory to both nations.

Experiments in Wireless Telephony Japan's experiments in wireless telephony have been of such extraordinary interest that the world should know more about them. The Japanese wireless telephone is an instrument of native invention, and is probably more efficient than anything of the kind used in occidental countries. Most of the experiments leading up to the final achievement were the work of two electrical engineers, Messrs. Kitamura and Torikata, of the Department of Communications. The inventors took out their patent in June, 1912, and the instrument has been well improved on by them since then. Some of the most interesting experiments in connection with the practical use of the wireless telephone have been in communicating with ships. As the various steamship companies offered to defray the necessary expenses of experimentation the government at once set up wireless telephone stations at such points as Yokohama, Kobe and Moji, as well as Osaka and Nagasaki. At first messages over short distances were more or less mixed with irrelevant noises and were unintelligible.



JAPANESE ROOM, RESIDENCE OF J. HUSTON ESQ. PHILADELPHIA



FAMILY OF COUNT ITAGAKI

Communications over a greater distance were less disturbed by extraneous sounds, but were so low as to require a very experienced ear to understand them. In speaking through the wireless telephone one speaker must not make any effort at reply until the other is quite finished. The electric power used for the wireless telephone is, of course, much greater than in the ordinary instrument. The current can be obtained from a street car line or a lighting station, at convenience. The distance at which conversation is possible depends on the degree of electric power used. It makes a great difference whether communication is over land or over sea. In the latter case effective communication is in proportion to the square of the height of the antennae, but the ratio for land communication has not yet been ascertained. In a recent experiment over sea the power used was 0.1 kilowatt. The ship's antennae were about 70 feet high and those on shore anywhere between 80 and 200 feet. With antennae of 100 feet on shore and using the degree of power last named communication at 5 knots was easy. With the same force and a pole 150 feet high communication with a ship 23 knots off was successful. With the same force and antennae 200 feet high 33 knots could be negotiated. The S. S. *Shinyo Maru* entering Yokohama harbour, at a distance of 8 knots away could be heard distinctly at nine feet from the telephone receiver in the Yokohama office. A difficulty is that there is no system of calls yet invented; so that one has to remain constantly at the telephone if he wishes not to miss a call. The Japanese have been experimenting on this also, and it is believed that in time a signal something like that used in telegraphy will be perfected.

Taisho Exhibition The Taisho Exhibition, which will open at Ueno Park, Tokyo, on the 20th of March and close on the 31st of July, is attracting increasing attention throughout the Empire and the Far East generally, and will no doubt be one of the crowning features of the Coronation year. In the magnificence of its scope and the perfection and comprehensiveness

of its arrangements and content it will be the best ever attempted in Japan; and its opening will mark a new era in attractively comparing Japanese achievements in art and industry with the ideas and methods of the west. The Taisho Exhibition will not only be adequately representative of Japan in all her lines of progress, including her colonies, Formosa, Korea and Saghalien, but will also embrace typical exhibits from some of the leading nations of the West, as the United States, Great Britain, France and Germany have also applied for space. The exhibition is intended to reveal not only the present attainments of Japan in material progress, but her ideals for the future. In accord with the name, Taisho, it will be a fitting example of what the reign of the new Emperor is to be; and His Majesty has already made a handsome personal contribution to the expenses of the exhibition. A special feature of the Taisho Exhibition will be some beautiful example of landscape gardening, something that foreigners cannot see in perfection outside of Japan, and even in Japan not outside of private gardens to which it is very difficult to obtain admittance. Consistently with Japanese genius the exhibition will largely partake of the nature of a fête, and every form of entertainment will be provided for the throngs expected to attend. Already the beautiful and appropriate buildings of the exhibition are nearing completion; and Baron Sakatani, the able and enterprising Mayor of Tokyo, is taking the lead in directing all the appointments, so as to have everything in perfect readiness when the opening day arrives.

Nippon Yusen Kaisha This popular line is augmenting its fleet by five large steamers—two of 10,500 tons and three of 12,000 tons—which are to replace the smaller steamers running on the fortnightly European service from London and Marseilles to Ceylon, Straits, China, and Japan. The first two steamers namely, the *Katori Maru* (triple-screw) and *Kashima Maru* (twin-screw), now on their maiden voyages from Japan, sailed from London on Jan. 3 and 31 respectively. They are

510 ft. in length 61 ft. in breadth and 36.6 ft. in depth. They have a gross tonnage of 10,550, a displacement of 19,200 tons, a speed of 17 knots, and are classed 100 A 1 at Lloyd's. The steamers have been specially designed for the company's mail and passenger service, and contain magnificent accommodation for 112 first-class and 56 second-class passengers. This is situated on three decks, there being a number of single-berth cabins in the first-class and rooms *en suite*, while most of the second-class cabins, which are aft, contain two berths. An artistically furnished drawing-room is situated on the promenade deck, while a beautifully fitted dining saloon, containing tables of various sizes to meet passengers' requirements, is on the bridge deck. On the main deck is a large play-room for children. A feature of these vessels is the beautiful decoration and panel work. Everything that could conduce to the safety and comfort of passengers has been provided for in their construction.

Mr. Kengo Mori, Japanese Financial Commissioner in Europe, in discussing the present state of Japanese finance, is reported to have said that the present financial strength of Japan is due to two factors; first, a surplus of £9,400,000 in the accounts for the year 1912-13, and, second, the economies brought about by the administrative reform of the present Cabinet in the actual operation of the Budget for this year. Of the surplus above mentioned a sum of £3,400,000 has been already set aside for supplementary items of the Budget for the present year, thus leaving a balance of £6,000,000 available for the financial year 1914-15. The existence of this surplus is to be attributed to the purely natural increase in revenue brought about by the general prosperity of the country.

The administrative reforms have already effected a reduction of £6,600,000 in expenditure, the greater portion of which will be of a permanent nature. In this case we have an actual saving of £3,900,000, available for this year. The result of all this saving is that at the end of the year the Government will have a

free balance of £7,500,000 available for next year's budget. Beyond this, however, our administrative reform scheme will effect a saving of £4,300,000 for 1914-15, and the estimated natural increase in the reserve for next year will be £1,200,000. Thus the Minister of Finance will have a balance of £13,000,000 at his disposal when framing his new budget. The details of this budget have not yet been settled, but it is certain that the Sinking Fund, £1,000,000 of which goes to foreign bondholders, will be maintained. He added that the second purchase of four and a half per cent. bonds for this year will be made next month.

Turning to Japanese trade, the Finance Commissioner referred to the pessimistic views expressed in various quarters, and said:—There is no ground for pessimism, as everything shows that trade and general prosperity are steadily increasing. The rice crop has been good; it has been an excellent year for the silk industry, and there has been a big increase in the tonnage of freights of the railways. The tonnage of ships, too, in a period of eight months, has shown a greater increase than in any previous twelve months. There is an enormous increase in the volume of foreign trade. Though the excess of the import over the export for the year will not be much less than that of last year, it should be noted that by far the greatest portion of the import is raw material and machinery. The export to China has been steadily growing, and the increase of this year up to September is by 50 per cent. The one unsatisfactory feature of the financial situation is the big rate of interest and low prices of securities prevailing during the latter part of this year. But this is chiefly owing to the present state of the money market all over the world, and partly to the great industrial activity, calling for increased capital, during the previous year. As the world's money market now seems to have been at its worst I see no reason why Japan should not expect better times with the new year.

That Japan expects to benefit greatly in a commercial sense from the opening of the Panama

Panama Canal
and Japan

Canal goes without saying. As years go on, she expects to occupy an increasingly important place in the western markets, and hence a greater position in the world's commerce. Manufacturing is steadily 'developing' in the industrial centres of Japan, and the Empire easily can supply additional world markets. Increased exports mean increased gold supplies and gold is the metal Japan needs to build up and strengthen herself at home, and to care for the growing wants of an increasing population that is already sixty millions.

The population is augmenting regularly at the rate of six hundred thousand a year. Many of these people will find homes in Chosen, some will go to Manchuria and some to Formosa, and still many others will find employment in the growing factories of the empire. The Panama Canal looms up as a welcome solution of Japan's economic problem. It promises increased markets, and it will carry to South America great numbers of Japanese, who are unable to find the means of livelihood at home.

An exhaustive study of the effects of the Panama Canal on Japanese maritime commerce, both for the present and the future, has just been completed by the Ministry of Commerce. The Department's experts figure that a 50 per cent. economy will be made by shipping direct to New York by steamer instead of sending it across the continent by rail from the Pacific Coast. It is unlikely, however, that any change will be made in the manner of shipping raw silk, of which the exports to the United States amounted \$57,000,000 last year, as on account of interest charges merchants will desire their payments as quickly as possible. At the same time the lower cost of freight will enable Japan to import from the United States more raw cotton, machinery and locomotives.

Another important benefit to Japan will be that of permitting her to send direct to Brazil, and later possibly to other countries, Japanese emigrants who are expected to go to South America in increasingly large numbers. Five thousand and labourers were sent to Brazil last year—three thousand were transported

this spring, and an additional three or four thousand departed during the month of September—all to labour in the coffee fields of Brazil. The steamers carrying these emigrants now pass by way of the Suez Canal. They will go by Panama as soon as the new waterway is opened.

The Japanese Government is now considering the question of increased subsidies for Japanese steamship lines, which would permit the building of additional steamers for the Panama route. The three great Japanese companies are the Toko Kisen Kaisha, the Nippon Yusen Kaisha and the Osaka Shosen Kaisha. All of these concerns are now building additional vessels, most of which are destined for the increased commerce to European ports. If, as seems likely, the Government will increase the subsidies, it is probable that steps will be taken to lay down ships which will sail to new markets in the Western Hemisphere.

Japan and Submarine Cables

When the various countries of the world began to enjoy intercommunication by submarine cable Japan naturally sought the same advantage, but she had no way of buying and laying a cable herself, and she entered into an agreement with the government of Denmark to provide facilities for submarine communication between Japan and the continent. That was in 1870. In 1882 Japan made a further arrangement with the Great Northern Telegraph Company to promote greater facilities of cable communication with the outside world, granting a monopoly that subsequently proved somewhat disadvantageous to the nation. To obviate these disadvantages the Imperial government opened negotiations with the Great Northern Company last year to obtain the right of laying a cable of her own between the Japanese mainland and Asia. As a result of these negotiations Japan secured the right to lay a cable of her own between Nagasaki and Shanghai. The gross revenue of the cables between Japan and China are to be divided equally between the government of Japan and the Great Northern Telegraph Company. The latter company also agreed to abandon its monopoly of service between

Japan and Russia. The Japanese government secured further concessions in a marked reduction of cable charges, which had been previously too high. Furthermore Japan is now permitted to use her previously laid cable to Formosa in forwarding international telegrams, the line being hitherto used for inland or domestic messages only. The Imperial government has already taken steps for laying the cable between Nagasaki and Shanghai, and the material has been ordered at a cost of some 800,000 yen.

Investments of Japanese Insurance Companies

According to the latest investigations of the Imperial Government the following figures represent investments of Japanese insurance companies:

LIFE INSURANCE	
	Yen
Deposits in Banks	19,361,240
Loans	41,021,382
Negotiable bonds	39,730,714
Immovable property	6,530,800
Total	106,644,136

CONSCRIPTION INSURANCE	
	Yen
Deposits in Banks	1,186,756
Loans	1,340,640
Negotiable bonds	2,591,640
Immovable property	272,356
Total	5,391,392

FIRE INSURANCE	
	Yen
Deposits in Banks	5,936,246
Loans	3,066,611
Negotiable property	10,833,934
Total	21,615,241

MARINE INSURANCE	
	Yen
Deposits in Banks	4,991,699
Loans	70,636,764
Negotiable bonds	5,562,188
Immovable property	434,807
Total	18,625,458

South Manchuria Railway The progress of the South Manchuria Railways as a Japanese enterprise and as a means of opening up the resources of the great region it traverses is one of the most remarkable movements of modern times. The railway now has tracks covering some 720 miles, with 261 locomotives of the best type, 2,932 freight cars and 191 for passengers. The number of passengers and the amount of freight transported since the company commenced business will indicate the rate of progress:

Year	Passengers	Freight	Income
			Yen
1907	1,512,000	1,486,000 tons	9,768,000
1908	1,868,000	2,009,000 "	12,537,000
1909	2,179,000	3,568,000 "	15,016,000
1910	2,349,000	3,922,000 "	15,671,000
1911	3,158,000	4,705,000 "	17,526,000
1912	3,905,000	4,681,000 "	19,907,000

In marine transportation the Company has also made very satisfactory progress. Since August, 1908 the S. S. *Kobe Maru* of the N.Y.K. line opened regular service between Dairen and Shanghai; and in May 1909 the steamer *Saikyo Maru* was engaged, which was later replaced by the *Sakaki Maru* of the First Volunteer squadron. The following figures will give some indication of the progress made:

Year	Income	Expenditure	Loss
	Yen	Yen	Yen
1903	78,000	304,000	125,000
1909	191,000	466,600	255,000
1910	280,000	472,000	192,000
1911	261,000	509,000	147,000
1912	535,000	558,000	23,000

As the marine transportation business was opened only for the purpose of facilitating connections with the railway, great profits were not expected.

In the matter of harbors and piers the Company has also done something in the way of improving facilities of communication. The reconstruction of Dairen harbour is in itself a great work, and is making progress toward completion. The volume of shipping may be seen from the following figures, which represent year 1912:

Ships at piers	1,968,000 yen
Tons of freight	1,977,000 "
Income	1,683,000 "
Expenses	1,489,000 "
Net profit	199,000 "

In coal operations the Company has turned out from the mines now under exploitation an average of about 4,000 tons a day. The Oyama and the Togo mines each produce about 1,500 tons daily. The following represents the coal account at present:

Year	tons	Income	Expense
		Yen	Yen
1907	202,000	1,484,000	931,000
1908	443,000	2,702,000	1,675,000
1909	714,000	4,025,000	2,795,000
1910	1,048,000	5,748,000	4,081,000
1911	1,175,000	6,463,000	4,285,000
1912	1,641,000	9,193,000	7,347,000

In addition the Company carries on gas and electric enterprises for the promotion of business in the territory where it operates, as well as hotel and other undertakings for the convenience of the public. Besides the sum of 100,000,000 yen invested by the government the Company has invested the following capital in productive undertakings:

	Yen
Railways.....	7,030,000
Public works	592,000
Mines	1,050,000
Gas	140,000
Real Estate.....	840,000
Building	970,000
Ships	339,000
Harbours.....	866,000
Electricity	483,000
Hotels	133,000
District works.....	262,000

Besides its debentures of £12,000,000 sterling, the Company has a capital of some ¥20,000,000 paid up, as well as the following legal reserve funds:

	Yen
Fixed Reserve Fund.....	1,132,800
Special " "	8,900,000
Total.....	10,032,800

The following represents the annual balance sheet of the Company since the opening of business:

Year	Income Yen	Expense Yen	Net profit Yen
1907	12,543,000	10,526,000	2,016,000
1908	17,615,000	15,502,000	2,113,000
1909	23,113,000	17,342,000	5,771,000
1910	24,777,000	21,069,000	3,708,000
1911	28,155,000	24,487,000	3,667,000
1912	33,546,000	28,620,000	4,926,000

Since the year 1909 the financial progress of the Company has been marked. The net profit of the enterprise has not increased proportionately owing to increased expenses. This is due in part to an abnormal rise in cost of material and operation, as well as to constant enlargement of rolling stock. The Company now employs 4,239 officials and 16,129 workmen, most of whom have houses free of rent. The number of houses under control of the Company is now 1,860, with accommodation for 6,500 families. The amount of rent paid for those who have to rent houses is about ¥24,000 per month.

Unparalleled Responsibility

Upon America and Japan devolves the greatest responsibility ever inherited by any two nations, a responsibility no less august than that of reconciling the East and the West. Separated for aeons of unrecorded time, and now distinguished by the idiosyncracies and customs which ages of isolation can produce, the East and the West seem foreign to each other; but yet in reality they are brothers. Both came from the same womb: both were bred on the same earth. Cradled at the same place and time they set out in opposite directions; and now, having encircled the globe, they meet face to face on the shores of the Pacific. The question they have to solve now is, Shall they recognize each other and shake hands as brethren, or shall they assume an attitude of austerity and pretended independence, as if of different species and of different worlds? That there are differences between them no one will deny; but that the divergence is radical or irreconcilable no intelligent person for a moment believes. Both East and West have arisen from a common human basis; they are leaves on the same family tree. The difference between them is neither vital nor fundamental. It is a difference that environment and education have produced, and it is a difference that environment and education can remove.

In this breaking down of racial barriers, which all high civilization encourages, either the East nor the West wants to lose the peculiar virtues that have been developed during the ages of seclusion: these good things, so far as they exist, should be shared and not obliterated. No race is so poor that it has not something to contribute to the others, and none of the others is so favoured that it has not something to learn from the humblest. In so far as any fundamental difference be found to obtain between the East and the West, then one of them is mistaken and in the wrong. This is a matter of paramount importance. It requires the most serious consideration of mankind. Any vital divergence means that there is something wrong; and the wrong must be righted.

Irreconcilable antagonism means the prevalence of falsehood on the one side or the other. Truth is universally true. A lie is a lie no matter where born. It two things conflict both cannot be true. Therefore when it comes to a matter on which neither side will give in, it is well to pause and ponder well; for no self-examination is too severe to get at the falsity and drive it out. It is a very serious matter for any nation to be found supporting what is untenable: what cannot stand the test of universal reason. For all that is false and unjust failure in the end is certain. No nation can afford to adopt a policy or support a practice calculated to set man against man and nation against nation.

Therefore if Japan and America are to come closer together they must enforce a system of education based on universal truth and righteousness. Their moral ideals must coincide. So long as they serve different gods, (if they do serve different gods) they will hopelessly diverge. Let them emphasise as much as they will the special virtues each has

to give the world, but let the place truth and righteousness above all. Truth is everywhere one. One of the hard facts of life is the possibility of an honest and good man being mistaken. Unless he is quite careful he may be found supporting a lie. Nations may be liable to the same mistake. Due exercise of reason and common sense is essential, and nowhere more so than in international matters. The truth is very big: it has many sides, and facets innumerable. Humanity is greater than any nation; and just as the individual must sacrifice his personal interests for the good of the nation, so nations, too, must sacrifice themselves for the good of mankind. There is for nations, as well as individuals, such a thing as losing one's life to find it. The East and the West must be ready for sacrifice if they are to come closer. Sacrifice need not involve anything fundamental to truth and right. It may mean giving up a great deal. It certainly will mean giving up race-prejudice and injustice!





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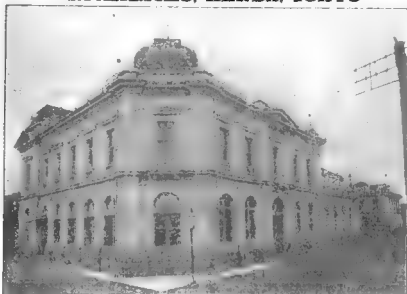
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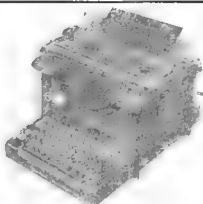
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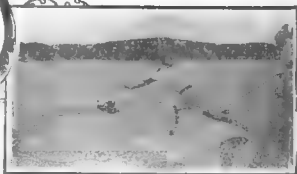
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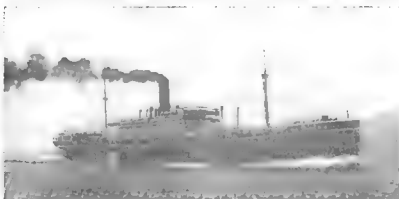
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The Japan Magazine

The cover features a central illustration of a woman in a dark kimono with a red sash, standing and holding a small object. To her right is a tall, slender vase containing a bouquet of yellow and white flowers. The background shows a sunset over a landscape with a pagoda on the right and a fence on the left. The overall color palette is dominated by yellows, oranges, and greys.

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APRIL
1914

A REPRESENTATIVE MONTHLY
OF THINGS JAPANESE

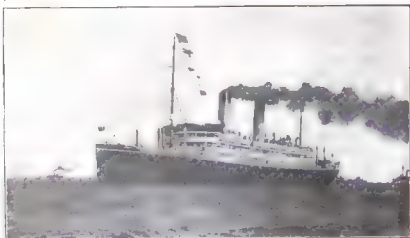
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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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A TERRIFIC BLAST

SAKURAJIMA DISASTER

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THE JAPAN MAGAZINE

VOLUME FOUR

APRIL, 1914 NUMBER TWELVE

THE SAKURAJIMA DISASTER

By Dr. J. INGRAM BRYAN

THOUGH all earlier accounts of the eruption at Sakurajima were grossly exaggerated, being fanciful descriptions of hearsay correspondents seven hundred miles away from the seat of disaster, the incident nevertheless furnishes ample illustration of how close Japan lies to the elemental forces of primeval fire, and one of the most terrifying yet sublime pictures of volcanic activity in modern times. Sakurajima is a small island in the bay of Kagoshima on the South-East coast of Kyushu, in the center of which stands Mount Mitake, a volcano quiescent for nearly fifty years. All about the long slopes of the corrugated base slept tiny villages of rural folk who eked a living out of the disintegrating lava of the last eruption, which took place beyond the memory of the simple minded people, existing there all unconscious of danger. But in its sinister mood the mountain was merciful; for it did not burst forth in all its terrifying and destructive majesty without due warning. For a day and a night previous to the eruption there was a serious of violent earthquakes sufficient to strike terror in the boldest heart; and with this

seismological disturbance most of the twenty-one thousand inhabitants of the island began to make for the mainland. For a whole day the sea was covered with small boats bearing the refugees to Kagoshima and other parts of the coast, the land meanwhile suffering continual tremors and the sea indicating serious disturbance from underneath. Even then most of the people supposed it was only earthquakes, little suspecting that was about to happen on Mitake. The violent seismological tremors were felt on the tenth and up to the twelfth of January; and then on the morning of the latter day the apparently sleeping volcano suddenly burst forth in violent eruption on the lower west side, and almost simultaneously on the south-eastern end another crater formed; and within an hour a number of other craters were spouting immense volumes of fiery debris thousands of feet into the air. The sight was now something surpassing all escription. Above the cone hung and immense mass of black cloud, through which white shafts of lightening ziz-zagged and flashed, with huge projectiles of rock and lava being hurled white-hot

into space, presenting, especially at night, a scene of stupendous and awful grandeur. And for the inhabitants of the surrounding country more dreadful still were the earth motions and the deafening groaning and detonations that caused everything to tremble continuously and many houses to fall and collapse. It was by these falling houses that the only fatalities occurred, causing some 14 deaths in the city of Kagoshima.

The latter city, with its more than one hundred thousand people, was at once thrown into disorder; for as the earthquakes threatened destruction everywhere, and the noise of the eruption was terrific, the people supposed that any moment they would be overwhelmed, and began to flee outside the city. Unfortunately the wind shifted and the clouds of fume and pumice from the roaring volcano settled down on the city like a pall of death. The waterfront was now crowded with homeless refugees from Sakurajima, each with what property he could carry tied on his back: mothers were there with their suffocating babies, sisters with their little brothers, daughters with their aged and decrepid parents hobbling along with eager faces toward a region of light and safety. Old men and women that could not walk had to be carried; and some of these had to be left behind on the island in the rush to escape. Afterwards they were found to have crawled to caves and thus saved themselves when their huts were demolished by the descending scoria. Onward, still onward, pushed the thronging refugees, joined by the citizens of Kagoshima, all rushing for safety without the city, looking back to the lava pouring over their well-tended terraced rice-fields, the toil and labour of a lifetime

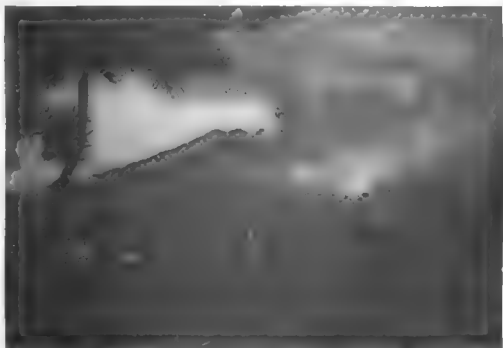
now buried in destruction. Their tiny thatched cottages they saw licked up by the devouring flames as the lava set everything combustible on fire.

At half past six o'clock just as darkness drew on, and the city was veiled in a pall of suffocating fume, which also hid the thundering volcano, there was a terrific shock of earthquake which seemed to tear the city from its moorings. It was then the stone walls fell and shaky houses collapsed, killing some 14 persons and wounding about 70. The whole city seemed to be moving, houses, streets and people alike. No one was willing to risk another moment indoors; and most of the citizens were making for the country and other open spaces. Trains were crowded, but soon the railway was disabled by the tracks being twisted by the earthquakes. The telegraph and electric light stations were now put out of order, and the city was thrown into darkness and left communicationless. And how great was that darkness! Fumes and falling pumice filled everywhere; while a mile and a half away the thunderous roar of the volcano, ripping up the bowels of the earth, seemed every moment to be growing louder, rendering the air-concussion distinctly perceptible and terrifying.

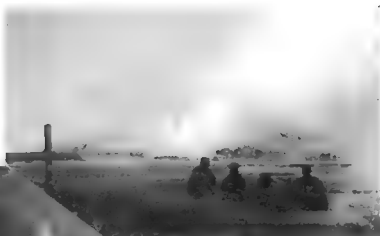
As the clouds of fume cleared away a bit the sight of the volcano, now self-illuminated, was a spectacle of terrifying majesty. It seemed like a cone of glowing fire, the end of a carbon in an arc-light, yet all the while projecting vast fireworks. Explosion after explosion sent projectiles, tons in weight, thousands of feet into space. These soared aloft and described graceful curves towards the base of the cone,



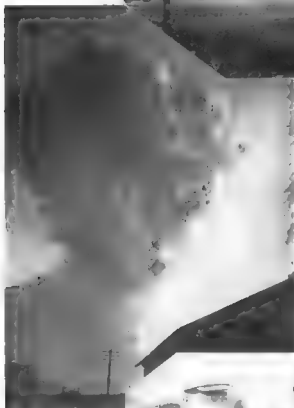
BOWELS OF THE EARTH BURST FORTH; ISLAND DESTROYED



VIEW FROM KAGOSHIMA: LAVA POURING INTO THE SEA



QUIETING DOWN



ONE OF MANY
EXPLOSIONS



SEISMOLOGISTS ARRIVE

turning from incandescence to a dull red glow as they neared the earth. The oozing lava was something unimaginable. From various orifices it poured out in steady stream, glistening white-hot, and spreading as it descended, like a vast triangle with its base pushing into the sea, licking up everything in its way, and making the sea-water boil and hiss vast clouds of steam. As the lava moved down its molten way it came to precipices, down which it poured in cascades and Niagaras of liquid fire. The whole coastline of the island seemed a mass of fire, with trees and houses here and there ablaze for a moment and then gone. These gushes of lava that spilt down the corrugated ravines toward the sea were a sight unparalleled in the history of recent volcanic eruption.

During the eruption ships patrolled the coasts looking out for refugees, and some hundreds of stragglers were saved in this way. The sea was so covered with floating scoria that a vessel could

make headway but slowly. On the second day after the most violent eruption, when the violence seemed to be easing somewhat, a party of investigators attempted to visit the scene of the disaster. At first the island appeared to be one vast ash-heap. Where but three days before were smiling villages with their little orange groves green about them, was now under fifteen feet of pumice. It was seen, however, that the villages on the north side had not been destroyed, nor the forests in the extreme south. Only one crater then showed any activity, but there seemed to be various fire-holes on the side of the cone from which vapour was issuing. Hundreds of acres of beautifully terraced rice fields were completely wiped out. Four days after the disaster the scattered inhabitants began to return to see what was left of their former habitations. Thousands of them have been deprived of all they had, and will be in need of charity for some time to come.

LOVE'S BLOOM

Shinoburedo
Iro ni de ni keri
Waga koi wa
Mono ya omou to
Hito no tou made.

Alas ! the blush upon my cheek,
Conceal it as I may,
Proclaims to all that I'm in love,
Till people smile and say—
'Where are thy thoughts to-day ?'

By Taira-no-Kanemori (Tenth Century)
Tran. By W. N. Porter.

GAME OF "GO"

By M. E.

GO is supposed to be the oldest game known to man. It was played in China before the dawn of history ; and if is as old as China it is probably still older. In the orient is regarded as *par excellence* a gentleman's game, though all ranks of the Japanese are more or less expert at it. It came to Japan probably by way of Korea some time during the Nara period, that is, between the 8th and the 11th centuries. Mention is made of expert players of *Go* at the beginning of the 8th century, especially in the case of the priest Bansho, who was reputed to have acquired a knowledge of the same in China. Being an expert he had no difficulty in getting into the good graces of the Imperial Court of China, where all *Go* experts were much appreciated. After his return to Japan about the year 730 A. D., the nation seems to have at once taken to the game, and it spread everywhere. The Japanese soon proved no less adept in the game than the Chinese ; and they also improved to some extent on the original form. Certainly it is now the most universally practised game in the Empire. History records that men of all ranks have been enamoured of it, including even members of the Imperial Family. The Emperor Nimmyo in the middle of the 9th century used to give *Go* parties at the palace, and gave the winner a prize. One of these contests in the Imperial presence has become historic, the two most noted experts of the day being engaged in a lengthy battle ; and as this struggle between Sugao and Okatsuo proved so interesting, the game became a regular

feature of Imperial entertainments. Though the game now enjoyed universal favour, it remained an amusement for amateurs until the time of the *Taiko* Hideyoshi, when the professional *Go* player appeared and won much favour. Hideyoshi liked the game because an expert knowledge of it involved much the same tactics as in actual warfare, and its principles of operation, both offensive and defensive, were more or less applicable to a real engagement on the field of battle.

Among the most noted players of these old days were the Buddhist priests ; presumably their leisure gave them ample time for practice. It is said that even now among the most expert players of chess and such games are the missionaries. In the year 1588 Hideyoshi presented to one of the famous *Go* priests, Sansha by name, a testimonial in praise of his skill in the game, according him a life pension. From this time eminence in the game came to be like greatness in poetry, or literature generally, and it was regarded as under the fostering protection of the government. Needless to say professional players henceforth swarmed in the Imperial capital. The family of Sansha was given the high-sounding name of Honinbo, and his pension was made hereditary. Nor was he and his the only ones so honoured. Certain *samurai* named Yasui, Inouye and Hayashi were also thus favoured ; and these were summoned to the castle in Yedo every year to play in the presence of the Shogun. This practice came to be known as *Gosen-go* or *Go* played



EARTHQUAKES, FALLING HOUSES AND FLEEING REFUGEES



GAME BEFORE THE MASTER



TEACHING THE GAME OF "GO"

THE GAME OF "GO"

before the presence of the Shogun. In these contest *samurai* laboured to display as much art and skill as they would on the field of battle. Interest in the profession of *Go* playing may be inferred from the fact that, in time, the priest Sansha, afore-mentioned, withdrew from his religious duties to establish a school for *Go* players in the capital at Kyoto. During the great war campaigns of the time this man accompanied the army, to keep the chief officers company, in times-off, at the national game. Ieyasu was so interested in the game that he founded a *Go* academy, placing Honinbo at the head. From this time professional players could take degrees in *Go* according to their achievements, like wrestlers and prize-fighters in modern times. The champion was accorded the rank of *sho-dan*; and any one who succeeded in defeating a champion was elevated still higher, to the rank of *Ni-dan*. The house of Honinbo naturally acquired universal fame in the art of *Go*-playing, a fame it still retains, Shusai, the present representative of the name, and 21st in descent from Sansha, being at present a great master of *Go*.

To give any idea of the board on which *Go* is played, and the principles involved in the game, is no easy matter; but we venture upon it. The board is in squares, something like a chess board. It is usually a solid block of wood, *kaya* tree preferred, and is about $17\frac{1}{2}$ inches square: the legal size is $17\frac{1}{2}$ inches by 16, and about 5 inches thick. The block stands on four legs, raising it some 8 or 9 inches above the floor. The block and legs are invariably stained yellow. The board is thus not exactly square, and the lines one way are slightly farther apart than those crossing them; but the

surface represents 361 squares. The pawns are black on one side white on the other. They are usually made of some heavy material, like stone, ivory, celluloid, and so on, and are round in shape. The pawns are placed, not on the center of the square, but where the lines intersect. These intersected point are called "*me*" or eyes. In different parts of the surface there are nine dots, which show where handicap pawns are to be placed. The handicaps placed in all these dots are known as *Sei-moku*. The number of pawns correspond to the number of *me*. There are 181 black pawn and 180 white ones; and the weaker player is allowed to take the black pawns. It is said that originally the black were given the one higher in social rank. In the game the entire number of pawns is never used, as there are always empty spaces left after a game is finished. In handling the pawns the Japanese always take them between the middle and the index finger, and not between the thumb and finger, as foreigners do. When placing a pawn it is sharply snapped down on the block, producing a sound spirited and pleasant to the players as they game progresses. Two contestants engage, though sometimes parties take sides in making suggestions; and moves are in turn. The aim of the game is to see which side can gain the largest territory, by capturing the enemy's men, the tactics being a sort of investment as in war. The pawn can be placed on any space unoccupied; and stones once placed cannot be removed except by the victor when completely invested. As many men as are on all sides surrounded may be taken at one time. Stones, or men, as good as taken, are called *dead* men. They may be left

on the field till the battle is over, if preferred. And captured men may be used against the enemy to fill up territory so as to reduce an adversary's chances as much as possible. When the opposing armies come in touch face to face and can move forward no further, the game ends. It is not necessary that a pawn be surrounded diagonally in order to be captured, which would require eight or nine stones: four are enough for complete investment. If a pawn is at the edge of the board it may be captured by only three of the enemy's men; while one on the extreme corner may be taken by only two men. Men on parallel lines are "connected" and support each other; while those connected *daigonally* are not permitted to count.

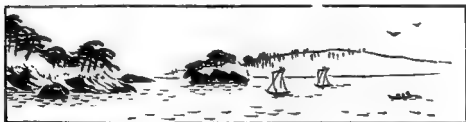
At the present time the game of *Go* is as popular and prevalent in Japan as ever it was; and expert players are to be found even among the upper classes, including noblemen and princes. His Imperial Highness Prince Fushimi is unexcelled as a *Go* player. The late Prince Ito was also a master of the game. He once gave a champion a handicap of six men, and beat him. Viscount Akimoto also stands high in the game. The late Prince Yoshinobu Tokugawa was good at *Go*. Some of the Japanese experts have gone over to Korea and China recently to win

laurels, just as western billiard players sometimes do, in taking a trip abroad for the sake of the game.

Last year Takabe Dohei, of the Honinbo school, went to Nanking to challenge a noted professional of China, named Cho Rakuzan. He played fifty matches, out of which he won forty, astonishing the whole world of *Go* in China.

There are at present nine degrees in *Go*, and the highest is so difficult to take, and after taking to maintain, that it is seldom held. One holding the highest degree has usually to give a handicap of four men to one of the ninth degree. A handicap of one pawn must be accorded for every two degrees difference between the players.

The game of *Go* is quite different from what is commonly known as *Go-ban*, or *Gomoku-narabi*; as the Japanese call it. It is a game of five in a row, and is seldom played by *Go* lovers, as it seems too simple. Nevertheless it is capable sport in the hands of experts. Some find in it a good means of relaxation, the object being to block an opponent in every way and so prevent advance, the whole board often being covered with men. The game is begun in the middle of the board instead of at the edge, as in *Go*.



AN INTERVIEW WITH PRESIDENT WILSON AND SECRETARY BRYAN

By Dr. IBUKA

DURING my sojourn in the United States some time ago as a delegate to the International Students' Christian Federation, through the good offices of our Ambassador in Washington I had the honour of an interview with the President and the Secretary of State, in company with Dr. Soyeda, who was on a mission of investigation in America at the time. Naturally in this interview with the two most distinguished personages in modern America, we talked about affairs most vitally affecting the relations and interests of both countries, including the Alien Land Law in California. Our conference with the President, of course, could not be long: the interview lasted only about fifteen minutes; but with the Secretary of State we had a longer time; for he very kindly invited us not only to his office in the State Department, but one the following day to dinner at his private residence. At that time Mr. Bryan talked freely of the difficulties connected with immigration and the land ownership question. He contended that the problem was not racial but economic, and that the difference of race was merely accidental. The Secretary of State went on to say what a high opinion he entertained of the Japanese people, especially the young men he had met, some of whom he felt proud to regard even as he would his own sons. There is no doubt that the

American officials entertain none but the best feelings toward Japan, and we appreciate their good-will to the fullest extent. But I cannot quite agree that the root of the whole difficulty in California is economic. I am convinced that racial prejudice has a good deal to do with it.

This, of course, gives rise to a big question, one that concerns not Japan alone but the entire world; and such a question is much too vast for discussion on my part at this time. I may say, however, that it seems to me the race problem is going to form the biggest question for the solution of the 20th century. On my way to the United States on the steamer I met with a friendly American, who had a very high opinion of Japan; and he expressed a conviction that it would be better for the Japanese to boycott California and go to some other part of the United States. He believed that under such circumstances the Californians would be the first to feel the blow, and be much disconcerted. In fact he thought it would not be long before they would be invited to return. Of course such a suggestion is impracticable. There are fifty or sixty thousand Japanese in California; and they can not very well pick up bag and baggage and clear out; and even if they could, the sudden appearance of that number of aliens in any section of

have been more in the capacity of a strategy, but they left him to face the consequences in his country. This does not appear to me as great a fault, but in the case of Japan it is a great one.

It is a serious question, however, whether it is not a mistake to

allow a foreign power to take a leading part in the development of a country, and whether it is not a mistake to allow a foreign power to take a leading part in the development of a country, and whether it is not a mistake to

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America would immediately create similar problems. We are accustomed to say that the eastern portion of the United States and Canada has no prejudice against our immigrants; but if they were found to be emigrating thither in large numbers no doubt the same difficulties would arise. Let even, say 10,000, Japanese suddenly invade New York or Pennsylvania, and see what would happen! The same situation would be created as now obtains in California. Call it an economic problem if you will, or explain it as the clash between oriental and occidental civilizations; but the root of the trouble is racial. The marvellous development in facilities of communication that has marked the progress of the last few years, has thrown the races of the earth suddenly into juxtaposition, and they are not prepared for the shock; they have not been educated to intermingle harmoniously. A French writer not so long ago dreamed of a trip around the world in 80 days; but recently an American went around the globe in 35. Under such circumstances there is certain to be more or less irritation between races; and as the population of the earth is increasing at a rapid rate the race difficulty may be worse before it is better.

As it is to-day, Europe, the smallest of the five great continents of the earth, dominates the greater part of mankind. Europeans rule North and South America, the greater part of Africa, all Australia and New Zealand as well as India and numerous islands of the sea. For the most part the white and the coloured races chance to be placed on opposite sides of the globe. They appear to wish to close their doors against the coloured races; yet at the same time wish to mingle with them. They want to

have free course in the coloured man's country, but they don't want him to have free course in their country. This does not appeal to us at all as just. It may be made to appear just in law, but in its essence it is flagrant injustice.

At a recent religious conference in Europe a bishop from Africa described the race and labour troubles there. He said that the white man exploiting that country was unable himself to do the work: he had to import coloured labour. The Chinese were first brought over, but the situation created was so critical that in time they had to be deported; and then Indians were tried. As the latter were British subjects it was thought they would be tolerated. But the struggle continues just the same; and was never worse than it is to-day. When Indians who are British subjects are not permitted free entrance to British territory, such as South Africa, Australia and Canada, what is it but race-prejudice? The excuse given is that it is an economic question: that if the coloured labourers are permitted to outnumber the white, the latter will be thrown out of employment and a worse problem will be created. Others again contend that the root of the difficulty is moral: the civilizations of the East and the West are separated by moral ideals, and cannot assimilate until these ideals are brought more into harmony. Thus a world-wide problem is created, and the nations will have to face it and solve it. To neglect it is but to put off the evil day. Talking of it as though it were a mere California question, is futile. It is not a question between America and Japan, but between the entire East and the entire West. What nonsense it is to hand over the solution of such a world-wide problem to a few statesmen on

either side of the Pacific and expect them to settle it; and then when they appear unequal to the task, to berate them as though they were at fault? So long as we treat it in this light and indifferent manner we shall be gravely endangering the peace of the world. To assume such an attitude is to set the nations at one another's throats. It is a sacred question of humanity and can be permanently settled only by humanitarian methods. In my opinion so vast and far-reaching a problem cannot be settled without religion; for religion is the one thing that goes to the root of the matter and teaches all men to love and respect each other as brethren. It is a question of justice to be sure; but where can genuine justice be found apart from sincere religious conviction? There is no doubt that the attitude of a large portion of the white races toward coloured races is contrary to the teaching of Christianity. By teaching them to obey the tenets of the faith their nations profess but do not practise, justice in the end may be done. Christianity says that: "God has made of one blood all men to dwell on the face of the earth," but some of the white races are saying, "No; God has not made them of one blood; some have white blood and some other tints, and the white blooded are to keep the tinted bloods at arms' length." Christianity teaches further that all men on this earth are children of the same Heavenly Father and Creator, and are, therefore, brothers. Not until mankind

accepts this truth and lives it, will the race problem be settled. In Christ there is neither Jew Nor Greek, bond nor free, but all are one.

All this beautiful truth, so possible if men would but learn and practise it, was splendidly illustrated at the Mohonk Conference last year. This conference meets in the interests of peace. It is held at the beautiful Mohonk Lake, and the delegates, who represent all nations and races, numbering about 300, meet in a fine hotel and eat together as well as confer. The same persons never sit at the same table with the same partners more than once. For each meal, tickets are distributed at the door; and one never knows what his luck will be, or who his neighbor at dinner or luncheon will be. For breakfast one's neighbor may be an African, for luncheon and American, for dinner a Swede, for next breakfast a Chinese, and luncheon again a Japanese and soon. How wonderfully just and peaceful was this intermingling of all nations; but it was made possible chiefly by the influence of the Christian religion; and not until the conflicting races accept and live the teachings of that religion will they mingle amicably and to their mutual profit. The only thing that can bring different races and colours and civilizations together harmoniously is oneness of character: the same moral ideal, the same compelling divine spirit; and such a spirit comes only from Christian faith and practice. Religion alone can solve the race question!



SUNSET IN JAPAN

It is the hour of sunset ; all is still
Save for the temple bell, which, ever and anon
Sends out its plaintive message " day is done ! "
And from the mountain top, all glistening gold
A soft, mysterious answering voice is toll'd.
The weary pilgrim, from his virtuous task
Slowly descends ; and from his wooden flask
Distributes the remainder of his rice
To the poor beggars, whom his smiles entice.
Upon the rice-fields, carpeted below
There steals an ever-deepening crimson glow !
The country peasant casts aside his plow
And turns toward his eager, patient cow
Which stands, with streaming sides from mid-day toil
Among the furrows of the fertile soil ;
Then both toward the village wend their way,
But first the peasant stops awhile to pray ;
With reverent mien and softly-clapping hand
Invoking Buddha's blessing on his land.
Soon over mountain top and slumbering vale.
Steals forth a light, mysterious and pale.
It is the twilight—but 'tis not for long,
A few swift moments, then alas ! 'Tis gone.
Softly approaches night, and to the moon
The owl, among the pines, doth hoot and croon ;
The bat, in search of food, doth wing its flight
And myriad insects greet the approaching night,
Upon the hills a thin white mantle falls,
And everything responds to nature's calls.
Thus, every passing day draws up the plan
Of setting sun in dreamy old Japan.

—*Rex Hodgson.*

NAVAL SUPREMACY OF THE ORIENT

By A REAR-ADMIRAL

(IMPERIAL JAPANESE NAVY)

THE Imperial Japanese Navy today appears to hold preëminence in all Far Eastern seas. Certainly the naval forces of other powers as now represented in Oriental waters can in no way, for a moment, compare with those of Japan. On a peace footing we possess the First, Second and Third Squadrons, together with guard ships and reserve boats in goodly numbers, each attached to its own proper naval station; and in any case of emergency Japan can group these as she pleases in various divisions, and so in short order mobilize a combined fleet that any naval force in the world might well hesitate to encounter. That this is not mere fancy may be seen from the case of the great Baltic fleet which invaded our shores at the time of the war with Russia; and the Japanese navy is stronger and in better fighting condition to-day than it was then. We are, likewise, well equipped in convenient naval bases for all defensive operations. Our two fine naval ports at Sasebo and Maizuru stand us in good stead against attacks from the direction of Russia and China; and Port Arthur against invasion from north China. Along the Korean coast we have the spacious and convenient port of Chinkaiwan and Bakō as a southern base, with Ohominato further north. On our Eastern coast we have Yokosuka with its excellent harbour and fine dockyard; and on the Inland Sea there is Kure, equally well equipped for accommodating and constructing all kinds of war ships. Thus, should our relations with any foreign power be unfortunately ruptured at any

time, the entire navy of Japan would at once be ready to proceed in any direction indicated, and put up a defence second to none.

Compared, therefore, with the naval forces of other powers represented in the Far East, the Japanese navy is easily supreme, though we are inferior to many of the western fleets in their home waters. As our naval force is sufficient to command the supremacy of the Far East, as at present represented by the navies of western powers, it may look to some as though Japan were in quite a safe position, with nothing to fear from without. But we have to ask what would happen if war broke out between any western power and Japan? Would not the Far Eastern fleet of any such power soon increase to alarming proportions? Of course one must answer in the affirmative. But yet some among us contend that the western powers have great faith in Japan, and they keep but a small representation of naval force in the Far East, because they rely on Japan to keep peace in the Far East. The Anglo-Japanese Alliance is pointed to as proof of the trust reposed in Japan as the power responsible for all affairs in the remote Orient. From this it might be fancied by some that the dominion of the sea in this part of the world was left wholly to Japan.

That this is a very superficial view of the situation must be apparent to any thoughtful Japanese. Surely none of us could be so imprudent as for a moment to be influenced by it. In fact only our

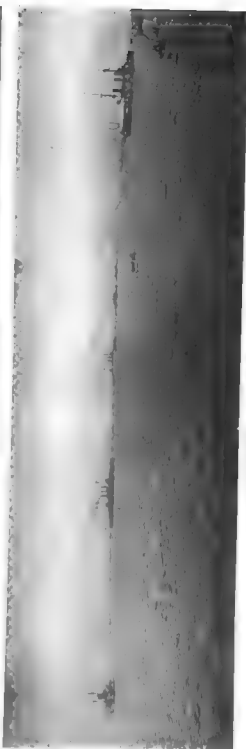
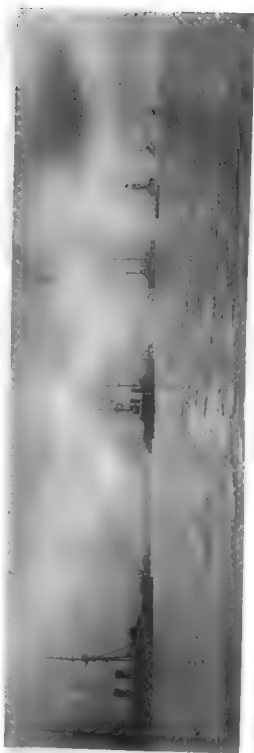
hair-brained politicians give vent to it at all. My own view is that behind all these apparently insignificant naval forces of western powers in the Far East there are the mightier forces of their combined fleets, formidable and uncanny, a constant menace to Japan's expansion and progress.

One may as well ask at the outset how it is that the powers are content with so small a representation of naval force in Far Eastern waters at present? As a matter of fact if any of these small squadrons got into trouble with Japan at any time, they would undoubtedly be completely wiped out before any help could be had from their home fleets. And if Japan suffered any serious loss in the conflict, all repairs could be made ere a foreign fleet could reach these shores. All this was clearly demonstrated in the war with Russia. Just as the various divisions of the Russian fleet were destroyed in turn, so it might probably be in the case of another attack from the west. On the other hand, should any western power increase her naval forces in the Far East, it would arouse suspicion as to sinister designs, and force Japan to still greater naval expansion. It is now admitted that the despatch of a great fleet to distant waters is not so difficult a matter as it seemed formerly; and every year warships are achieving greater speed. Thus the navies of the world are brought closer and closer every year. The opening of the Panama canal, too, will bring about a radical revolution in naval routes. In the case of a great nation with a big navy and unlimited resources there is no doubt she would have little difficulty in despatching to Japan a fleet superior to ours, and with innumerable transports and other equipage easily overawe our present defences. From all of which it will readily be seen how it is that some of the great powers are quite indifferent to the weakness of their present naval forces in the Far East. It is, therefore, not what we see now, that we should consider; but what we should see if war broke out, that we ought to bear in mind, when we ponder the safety of our position in Far Eastern seas.

There is no doubt that as Russia has vast interests in the Far East, including those of her own actual coastline, she will in time station a strong fleet in these waters; nor can we feel sure that she would not again send another Baltic fleet to help out. As the harbour of Vladivostok is unable to accommodate a very large fleet and is inconvenient on account of ice in winter, Russia would have to make provision to overcome the difficulty. Thus though Vladivostok is disadvantageously situated in some respects, on the other hand it is within easy access of Russian traffic from Siberia, and doubtless Russia will find a way to render the harbour capable of accommodating a fleet of any size she chooses.

At present Russia is busily engaged in the reconstruction of her navy, and the work is proceeding with alarming rapidity. It must ever remain an important question to Japan to consider the naval strength of Russia and what fleet she will be able to despatch to the Far East in case of necessity. Allowing that the Black Sea fleet is tied up by international restriction so that it cannot pass through the Dardanelles, she is yet at liberty to despatch the whole of her Baltic naval force to the Far East if emergency calls for it. As Russia has no need of keeping a large fleet in the Baltic sea the entire western naval force would be at her disposal for Far Eastern service. Therefore Japan can never afford to ignore the naval strength of Russia.

Next to Russia it may be said that Great Britain has the greatest interests in the Far East. Nearly all the important points *en route* between her home base and the Far East are already in her hands to be used and guarded. There is nothing to preclude Britain sending a powerful fleet to the East any time she wishes. Of course it is not such an easy task as some might suppose. She could not send her whole fighting strength to the East, and thus tempt her enemies at home. She has to consider her home food supply as well as her defences. It is possible that she could not spare more than half her present fleet for Far Eastern service in case of emergency. This is



IMPERIAL NAVAL REVIEW, 213 SHIPS

JAPAN'S NAVAL SUPREMACY IN THE FAR EAST



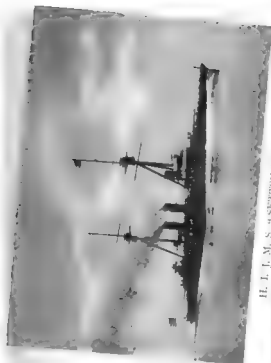
LAUNCH OF H. I. J. M. DREADNAUGHT "HARUNA", 30,500 TONS



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H. L. J. M. S. "ARI" (battleship)



H. L. J. M. S. "SETSU" (battleship)

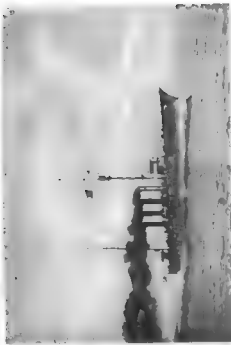


H. L. J. M. DREADNOUGHT "KAWACHI"



H. L. J. M. S. "MOGAMI"

NAVAL SUPREMACY OF THE FAR EAST



H. I. J. M. S. "HIRAM"



H. I. J. M. S. "KATORI"



H. I. J. M. S. "TONE"



H. I. J. M. S. "IZUMO"

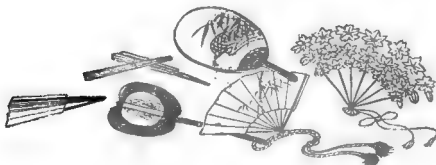
a matter that must ever make Britain anxious.

As to the United States she is carefully planning her naval bases on the Pacific, building her defensive works in the Philippines and at Hawaii, making provision for an immense fleet. In case of emergency she could despatch a powerful fleet to Far Eastern seas on short notice. America is an independent nation on the western hemisphere, with nothing to fear at home, and would be free to deal with any situation arising in the East without much handicap. No country would dare to attack America on the Atlantic side without having a safe naval base; and much less would any from the Pacific side. In this respect America is in the first rank of safety among the powers.

As to Germany it may be taken for granted that she could at any time afford to send a powerful fleet to Far Eastern waters if necessity dictated. For her own short coastline a few ships might suffice for defence. A skilful laying of mines would in itself be sufficient to determine the boldest naval attack. In this respect her coast is almost as safe as the American coast. The completion of the Kiel canal will also afford her great advantage. France is geographically so situated that she requires a very powerful navy for protection of her coasts; but the present understanding between France and England leaves her in a much improved position in this respect. There is no

doubt she could despatch most of her naval force to the Far East in case of conflict, and would be able to defend her shores at home with smaller craft in the handling of which she is specially dexterous; and with her skill in diplomacy she might be able to keep peace in Europe till she finished her operations in the Far East.

From what has been said of the five great nations mentioned above, it is clear that from none of them is the Orient quite safe, should they see fit to despatch a fleet out here. Taking the naval strength of the countries indicated, as it will be in 1917, England would be able to send 37 battleships, America 33, Germany 41, France 23, against Japan's paltry 13. Thus Japan will in the year indicated occupy the lowest naval position of any of the great powers. Our optimists declare that since we are in alliance with the greatest naval power of the world, Britain, we could depend on her assistance in case of emergency. Be that as it may, if Japan be content with her present fighting strength, she would soon become so inferior as a naval power as not to be reckoned one at all. Would England be willing to keep up an alliance with a country that lacked naval force? Indeed, even with England, we could not hope to maintain any harmonious relation unless we could put up sufficient naval force to command her esteem and respect.



CHILDREN'S PARADISE

By Dr. Y. HAGA

IN nearly all literature about Japan whether ephemeral or in book form we are accustomed to see Japan referred to as the paradise of children. Presumably there must be some special reason why foreigners are attracted to this phase of our civilization and social life. Why is it then that so many visitors to Japan seem to regard the country as particularly devoted to children? The impression is no doubt based more or less on fact. There are many things in the life of the Japanese child that will at once catch and hold the eye of the foreigner. The gay and beautiful dresses with which we clothe our little girls, must often strike the foreign eye, suggesting that the little ones are as happy as they are beautiful and well dressed. One writer on Japan says that every baby seems to have two heads, but on approaching it you discover that one is the head of its nurse who bears it on her back. One seldom sees a Japanese baby out of doors unless it be borne on the back of its mother, brother or sister, if not on the family nurse. Foreigners seeing this constant attention to babies are convinced that Japan is a land where little ones are specially cared for.

Another thing the foreigner cannot help seeing is the unusual number of toy shops that line the streets of Japanese city. At every important street corner, and at every tramstop one sees well-supplied shops with all manner of toys for the little ones; for there are few mothers, who, after the day's shopping is over, will not be tempted to spend the remaining few pence in a pleasant surprise for the wee ones at home. And

as one rides in the street cars, especially in the evening, one is again struck by the number of persons, both men and women, who have their hands full of toys on the way home to meet the family. These toys, most of them, like children's desires, are ephemeral; they cannot last long; and so the buying and the excitement continue *ad infinitum*.

Recently there arrived in Tokyo a new professor for the Imperial Academy of Music; and when asked what was the thing that most impressed him in Japanese metropolis, he at once answered that the most conspicuous things in Tokyo were electric light poles and toy shops. The shops are supported not only by parents and the family generally, but by innumerable uncles, aunts and cousins as well. In Europe and America toys have seasons, such as Christmas, when there is a great demand; but in Japan, as far as toys are concerned, it is Christmas all the time. This is probably why there are so many more toy shops in a Japanese than in a European city. Nor is there any country outside of Japan where one will see so many older people given up to the amusing of children. In conversation with a Swiss gentleman the other day he remarked that when he visited Asakusa park he witnessed something never seen in his own country, nor indeed anywhere in Europe: grown-up men and women romping about with children, to the endless delight of the little ones. Said he, "The Japanese play well," and explained that in European parks most of those strolling about are tourists. Thus, while in the west one sees the foreigner roaming



A PARADISE OF CHILDREN



1. A DAY AT THE SEASIDE
2. GYMNASICS
3. A PATRIOTIC OCCASION

about a park, in Japan it is the natives of the country one sees, and all for the pleasure of the children. Japanese seldom go out for a walk without taking their children with them; and the children, not the parents, determine the walk to be taken. Thus the children usually go ahead and the parents follow, while in the west it is probably the opposite. Of course festal days are especially children's days; and the tots of the family look forward excitedly to such times.

We do not mean to say that because the Japanese way of dealing with children is different from that of the West, therefore they love their children with a greater degree of devotion than western people. The difference is due to the way the east and the west look upon life. In the West the individual is paramount; in the East the family rules. In Japan children are loved and respected as the successors of the family, bearing on its name and fame to future generations. In such festivals as *Shichi-go-san* or *Hakama-gi* we Japanese celebrate the future prosperity of the family. The idea of the family line does not occupy so important a position in western social life. Western people simply love their children as their own flesh and blood, without much reference to the place they will take as posterity.

In both East and West there is all too much danger of indulging children too much and spoiling them. Love of children is no doubt good, but only so if it does not injure them by militating against their future usefulness and success. There is a grave possibility that a good many of our children have too much of their own way. The way they are sometimes allowed to order the servants about, must tend to make them selfish; and some of them are not above ordering about their elders. The modern customs of sending children to school in carriages and dressing them up in grand style every day is not at all calculated to produce vigor and independence of character. I am convinced that, kind as we Japanese are to our children, we are not yet kind enough, in that we do not consider sufficiently the influence of education, and how important it is to exercise discipline and produce men and women of firm moral character, with a spirit of manly independence, ready to face the battle of life. The petty troubles that are constantly cropping up in our schools point strongly to neglect of proper home training; for it is the child that is spoiled at home that always proves a nuisance to the world.



DODOITSU

By "ARIEL"

AMONG the most popular of *geisha* songs is the dainty little ditty known as *dodoitsu*. It is a delicate and sentimental quatrain, unrhymed and with seven syllables in the first three lines and five in the last line, twenty-six syllables in all. It has the brevity that is the soul of wit; and ever since the later Tokugawa era has formed the stock in trade of *geisha* and almost every Japanese vocalist. Various other forms of verse adapted to native ideals of song have arisen and had their day, but the *dodoitsu* still retains its hold on the public, and is as much in vogue to-day as two centuries ago. This form of song was introduced by a maker of *vers de société* named Dodoitsubo Senka, whose skill in its production has not been surpassed. There are many kinds of Japanese songs. In all of them the *geisha* may not be always an expert; but there are no *geisha* that have not tried to master the *dodoitsu*.

There are those who would class the *dodoitsu* among love songs; and in truth a great deal of this mode of verse is taken up with love, especially woman's affection for man. This one-sided aspect of love literature in Japan is probably due to the conventional habit of the male sex in this country in making no manifestation of emotion or passion. The use of amorous words, or indulgence in such actions, on the part of men, is regarded by the Japanese as effeminate and beneath the dignity of the lord of womankind. Consequently the numerous *dodoitsu* well known throughout the country are a revelation of human nature as developed in Japan, which one can not get so readily from any other source; for the woman's song reveals not only her own heart but that of her lover, especially since most of these love songs are the compositions of men.

Ima ni misanse
Migoto ni sôte
Tachishi ukina wo
Hogunya senu!

(Presently you'll see we shall marry; and then the rumor of our love will no waste paper prove.)

It is usually considered a great triumph if the *dodoitsu* poet can weave into his gossamer lines something about Fuji, the sacred mountain; and the following is an exquisite example of this, finely expressed:

Fuji no yuki kaya,
Watashi no omoi
Tsunoru bakari de
Kiye wa senu!

(My love for thee, like snow on Fuji fair; the higher it piles up the less will it melt and diminish!)

The next one well brings out the sad side of the *geisha's* life: how men make love to her falsely, and then cast her off like a blade of plucked grass, but the root of love remains, though man's selfishness and cruelty dispise it.

Haru no wakakusa
Tsumi sutorarete
Tsuchi ni omoi no
Ne wo nokosu!

(Like a blade of young grass, plucked up and thrown away, in the soil of my soul the root of love remains.)

One of the most serious aspects of the *geisha's* life is her exposure to the wiles of married men. The youth enamoured of beauty she may, and often does, marry and find peace with; but the deceitful *paterfamilias* is her worst enemy; and so when she is suspicious she sings a dainty note of warning:

Nyôbo-mochi to wa
Shitte no koto yo,
Horeru ni kagen ga
Deki yô ka!

(Ah, well I know he has a wife;
then let him learn love knows
neither measure nor modification!)

The idea here so delicately expressed
is that married men should not play with
love, since it cannot be controlled once
allowed to bud and bring forth. Like a
flood it carries most people off their
feet; and they should not expose them-
selves to it unless prepared to bear the
responsibilities.

When one makes love to a *geisha* that
already has a lover, how shall she give
the gentle hint? None knows how
better than she; for she always has a
dodoitsu at hand, and only the most
stupid would fail to see the point:

Yūte okureyo,
Kotozute tanomu
Naite kurasu to
Yūte okure!

(Tell him, O, I beseech you, tell
him, I live by weeping till he comes
again!)

The following song is an exquisitely
delicate analysis of true love, from the
standpoint of youth, at least; and who
but a Japanese poet would have thought
of putting it just this way?

Yume ni miruyoja
Horeyo ga usui
Zitsu ni horetara
Nemurarenu!

(You say you see me in your
dreams; but if you really were in
love, you would not even sleep;
much less dream!)

The sad sweet moment of parting
lovers has formed a theme of poet from
time immemorial; but it has hardly ever
been more beautifully expressed than in
the ensuing *dodoitsu* song, where the
sweetheart tells her lover that she ex-
periences much more pleasure in helping
him off with his overcoat than in helping
him on with it.

Ayeba togaru ni
Nugaseta haori
Naze ni konoyo ni
Kise rarenu!

(Why was it such a gladsome
task, to help you off your overcoat?

And now why so irksome to help
you on with it again?)

If anything were needed to prove that
love was the same in all lands the next
example of *dodoitsu* would suffice.
When lovers meet after long separation
delight renders them as speechless in
Japan as elsewhere. They gaze and
gaze, lost in ecstasy, their hearts full of
what no words can express. Yet each
understands the other perfectly.

Ayeba tagai ni
Namida to namida
Hanasha tagai no
Mune no uchi!

(Ah, when we meet, 'tis tear to
tear; all conversation's in the
breast!)

In Japan as elsewhere love and duty
often conflict; and then comes oppor-
tunity for courage and sacrifice. We
resign ourselves to our fate, and yet are
not resigned. How wonderfully this is
expressed on the *dodoitsu* song given
hereunder, which many a one as well as
the poor *geisha* has to sing as a bitter
experience:

Akiramemashita yo,
Akiramemashita;
Akiramarenu to
Akirameta!

(I've told you I resigned myself;
and resign myself I did: To what
I cannot be resigned, I have re-
signed myself!)

The import of the lines is that love
never really can give up what it loves.

The next example suggests a homely
country scene by moonlight, a picture
that appeals to all Japanese; for when a
son of Nippon sees the beautiful full
moon he always thinks of home, and the
days of youth.

Kumo no tayama wo
More deru tsuki ni
Saeite kikoyuru
Kamidnuta!

(Twixt fleeting clouds the moon
peeps out; and mallets echo against
the moon!)

The paper mallet is an instrument
used for beating cloth laid on stone to

take out the creases; and Ⅲ is also used for pounding the pulp for making paper. The sound of the mallet in the hand of the housewife beating out her task by moonlight with the familiar sound echoing as to the moon, recalls to many a city youth his early days in the country at home.

In the next song there is suggested with incomparable aptness and delicacy how the plum blossom resembles the beauty of a fair woman. The Japanese lady perfumes her garments with something often more suggestive of the delicate fragrance of the plum or the cherry than anything one can fancy. In passing a lady on the street or in a crowd in flower-viewing time this fragile odour is wafted about one, and seems to cling to one's garments long after the fair one has disappeared.

Shiranu furi shite
Sudôri sureba
Sode ni kaori wo
Tomeru Ume!

(Though I pass you unbeholding,
never daring to glance, on my sleeve
the perfume dallies, as of the plum
flower sweet!)

The song, as will be seen, is deliciously vague. It may be applied to a beautiful plum tree all in bloom, which one passes in a hurry, not taking even a moment to gaze upon its beauty, but the fragrance will make one aware of what one has missed and follow one anyway. So is it, too, with the beauty of a fair woman. The gentleman cannot gaze at her; but the beauty will follow him like a delicate odour.

In the next poem we have an example of the old European saying: *Omnis vincit amor*; there is nothing that

love cannot accomplish; love conquers all.

Tane mikanu
Iwa ni matsu saye
Hayeru ja nanka
Omô te sowarenu
Koto wa nai!

(No one sows seeds on a rock;
but the pine tree grows there!)

The above verse can be applied in various ways. The most common interpretation is: If there be real love, nothing can prevent marriage. The scene of the sturdy pine growing on a rock is perhaps more familiar in Japan than in most countries, though it is seen more or less in all lands. It will be noticed that the above form is irregular, having an extra line.

The next one is also irregular in form; but as the Japanese sing, not by law or bar measure, but by feeling and according to meaning, a few syllables more or less do not matter. Like the metrical version of the psalms of David in the old Scottish Kirk, any stray syllable can always be accommodated and worked in, provided it can doctrinally qualify. This song suggests the poverty of the singer, who is compelled to sing because she is compelled to live; and though she may not be able to do the one well, she yet may be able to live well.

Dodoitsu wa
Heta de mo
Yarikurya jodsu
Kosa mo
Nanatsuya de
Homerareta!

(Unskilful singer though I be, in
tiding o'er hard circumstances, this
morning at the pawnshop, the broker
praised my beauty!)



JAPANESE PHYSIQUE

By E. HAGA, M.D.

(SURGEON-GENERAL, THE IMPERIAL JAPANESE ARMY)

JAPANESE physical development has shown a marked change for the better, compared with what it was at the time of the Restoration. Before that time, of course, knowledge of the laws of health was very limited and medical science in rather a primitive state. In those days most of the weak died off, and those that survived were most likely to be strong. Even to-day the death rate is much greater among children than among adults. In fact more than 25 per cent of the total number of deaths in Japan is of children under one year old. Before the Restoration the percentage must have been much higher among children. At that time such epidemics as measles, small-pox, diphtheria, cholera and typhoid decimated whole districts, and diseases which to-day are regarded as subject to medical control, were then thought to be incurable. As such diseases usually attack the weak first, these were for the most part carried away during such epidemics. The survivors were as a rule strong and of good physique.

And there were a great many opportunities of developing the body and making it still more efficient for service and to resist epidemic. Military accomplishments were much sought after; archery, horsemanship, fencing and spear practice were resorted to, and most of the young men went in for what was called the *kangeiko*, or mid-winter training. This military drill did something to further improve the physical condition.

Naturally the children of such parents inherited the vigorous qualities of their parents. Among the *samurai* class at least it is quite true to say that previous to the Restoration period none but the strong survived. The laws of evolution had full sway. No weakling ever appeared among the Japanese *samurai*.

Now, the circumstances are wholly changed. Medical skill and knowledge of hygiene have so far advanced that the hale are able to escape disease, and even those affected by various maladies are able to survive them or at least live in spite of them. Thus we have great numbers of people now alive and amongst us, who half a century ago would have been dead and in their graves. In old Japan the western three-score-years-and-ten which the Japanese called *hatsi*, seventy years, was scarcely ever reached, but to-day people of seventy and over are numerous. But what we have gained in length of life and increase of population we have lost in vigor and quality. We can justify our present policy only on the ground that there is something greater than mere physical strength, a character and a quality above flesh and blood, bone and muscle.

Having made an exhaustive study of this whole question I have come to conclusions of my own, and am determined to influence my countrymen to agree with me in promoting a policy of bringing the whole nation up to a certain physical standard. The backbone of the

able-bodied ranks of the nation are the young men of about twenty years of age. What is the physical condition of these national representatives at present? In the army we judge the physical perfection of a man by the height, the weight and the chest measurement, as well as the general health. In all the ways mentioned a man must show proper proportion and development. Unless the circumference of the chest is above one half the height it is found that a man has not sufficient development to endure the duties of a Japanese soldier. This results of a careful examination made in 1911 gave the following figures, men under five feet tall being omitted, as there are not admitted to the Army.

Number	Height	Weight
53,058	5 feet to 5 feet 9 inches	12 <i>Arvan</i> 956 <i>monme</i>
75,119	5:1 feet to 5:19 feet	13 " 454 "
81,155	5:2 " 5:39 "	13 " 866 "
64,052	5:3 " 5:39 "	14 " 407 "
38,713	5:4 " 5:49 "	14 " 883 "
17,538	5:5 " 5:59 "	15 " 266 "
6,311	5:6 " 5:59 "	15 " 731 "
2,164	5:7 " 5:79 "	16 " 438 "
Total 339,990	Average weight 14 <i>Arvan</i> 083 <i>monme</i>	

Thus the average height of the Japanese soldier is a little over 5 feet 2 inches and the average weight 14 *Arvan*, a *Arvan* being equal to 8.2673 lbs.

Though the modern battle depends largely on the quality of the arms used, yet the physical strength of the soldier is a very important factor, especially when much marching has to be done, and long endurance in the trenches is necessary. With the Japanese soldier spirit also counts for much, especially *yamato damaskii*. Therefore we have to keep alive the right spirit and build up a body capable of supporting it.

Do the above results justify us in concluding that the Japanese as a race are physically advancing? Owing to the chaotic conditions that prevailed immediately prior to the Restoration the public mind was in a constant state of terror, and it is safe to presume that most of the children born for the first ten years of the period were inferior in mind and physique. Such a presumption is perfectly legitimate. If we compare the result of the physical examinations made in the 34th year of Meiji (1901) with those made in the 43rd year of Meiji

(1910) we shall find that while the height is the same the average weight has decreased by 16 *mon*, with a chest increase of about 2 *rin*. The advance cannot be regarded as great; but we must remember that in the first instance only 7,000 men were examined, whereas in the second case about 49,000 were examined. It is generally expected that the larger the number of men examined the greater will the average weight be reduced. But in Japan, strange to say, this does not obtain to any appreciable extent, a fact that tends to show satisfactory physical development.

Of course the courses of our advancement are obvious. Better health conditions alone would be sufficient to account for some of the progress made. Our attention to gymnastic and military drill has also had a very beneficial effect on the nation's physique. This has had much to do with developing chest measurement and increasing height. Improvement of food too has proved a vital factor. Japanese diet is not yet perfect, but it is much more so than it used to be. Our physical habits, notably the increasing habit of standing, have had a good effect on the bodies of our people. In Japan the height of a person depends on the length of the legs; for the length of the trunk is pretty much the same as in western countries. The results of careful investigation have proved that when there is a difference of two inches in height there is scarcely half an inch difference in the length of the trunk. The length of the legs much depends on the habit of squatting on the floor. This is why the Japanese commercial class has from of old been proverbially short; they spend most of their time squatting on the floor, doing all their business in that position. But with the progress of foreign methods of doing business more standing is required; while in all schools the pupils are sitting on high seats or standing most of the day. All this contributes considerably toward extending the lower limbs.

Compared with the stature of western people we are, of course, still inferior. The average German soldier, for example, is nearly two inches above ours

in height, and a difference of nearly 20 pounds in weight. In chest measurement, however, the difference is not so marked. It is clear that we have in the last fifty years made some physical advance; but it is equally clear that we have much further still to go. To what extent is it possible to improve on our present condition? Our old museums are a lesson and a warning to us. All our old armour is much too large for the modern Japanese. Our heads would be lost in the helmets of our ancestors, and we should almost fall under the weight of their spears and bows. Possibly these relics that have come down to us, were the weapons and arms of exceptional men; but we should take them as a proof that what some of us were once, all of us can again be some day, if we only take the right course. But how are we to go about it?

The first thing is to establish preventive measures against physical degeneration. The best means of securing this is a system of universal conscription.

Life in the army and navy is calculated to promote regular habits of life, the eating of more wholesome food and the general development of physique. The physical condition of our young men when entering the army, compared with what it usually is when leaving, is quite in favour of the scheme here suggested by me. The soldier joins the army when he is in the midst of development and he continues this in a proper and scientific manner until he leaves. Our strongest men physically, as a rule, come from among the agricultural classes. On the whole they make the best recruits. Many of those who come from the towns and cities, are taller than the country boys, but they have not got the weight. The present tendency of population to flow from the rural parts to the cities is not calculated to improve the national physique. But by a proper system of education, involving good physical training, we may do something for the improvement of physique even in our cities.

FADING YOUTH

Hana no iro wa
 Utsuri ni keri na
 Itazura ni
 Waga mi yo ni furu
 Nagame soshi ma ni.

The blossom's tint is washed away
 By heavy showers of rain;
 My charms, which once I prized so much,
 Are also on the wane,—
 Both bloomed, alas! in vain.

By Ono-no Komachi (834—880)

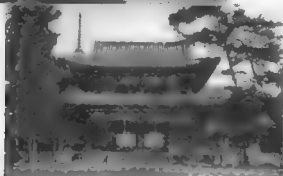
Tran. By W. N. Porter.

JAPANESE ARCHITECTURE

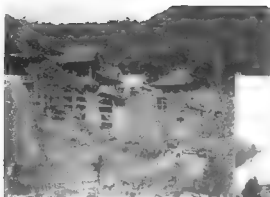
MODERN Japanese architecture is in too much of a transition stage to be called anything but nondescript. In fact most of those who pay any attention to it do not yet even know whether it is an art or a science or both. In the engineering department of the Imperial University it is treated wholly as an applied science, while in the Academy of Fine Arts is regarded as an art; and on the other hand in the various technical schools it is treated as an industrial art. In so far as architecture must follow certain imperative principles of construction it partakes of a science, but in so far as it must conform to considerations of beauty and harmony it becomes an art. The end of building as such is convenience and use, irrespective of appearance; and the employment of materials to this end is regulated by mechanical principles of constructive art. Art should arrange the plan, the masses and the enrichment of the structure so as to impart to it interest, beauty, grandeur, unity, power. Thus it requires imagination and taste as well as technical knowledge and skill. One of the most ancient writers on this subject lays down three qualities as indispensable in a fine building: *Firmitas, Utilitas, Venustas*, Stability, Utility, Beauty. In modern times we are accustomed to say that anything to be worthy the name of architecture must represent the following principles: size, proportion, harmony, and symmetry, ornament and colour. How far the Japanese have taken full recognition of these essential elements remains to be seen. In Japan we have had to consider other things as well as the principles of architecture themselves.

Our building materials and our constant liability to earthquakes have greatly modified our architectural possibilities. Not less has been the influence of our limited financial ability. No doubt we have been too much influenced by circumstances; for faulty construction, either in principle or design, is dearer in the long run, since it is dangerous to life or inconvenient for use. We are only just beginning to realize that the construction of buildings in prominent places must be brought into accord with environment and be an ornament to the city. As architectural creations are permanent monuments of a nation's civilization they deserve the utmost consideration. What nations create in this way becomes a record of the nation's mind. They form a reflection of the society and civilization that produced them.

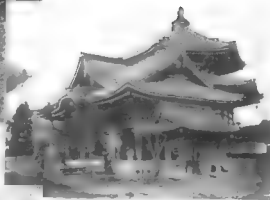
In Japan the subject was practically neglected until the Meiji era. We have not even kept a record of the principles of our most successful achievements in the way of construction. It was not until the year 1896 that we formally recognized architecture as an art that must be included in our national curriculum of studies. In that year an association was organized, known as the Association for Preservation of Ancient Shrines, and then we began to see how we had been neglecting our monuments of architectural art. Up to the beginning of the Meiji era Japan had taken little notice of architecture as an art. We had some buildings erected after European models, all of them constructed by foreigners, and none of them displaying any particular architectural attractions.



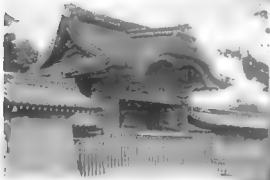
1. YUMEDONO, NARA 2. SHOSOIN, NARA 3. NAKAMON, NARA 4. HORYUJI PAGODA
5. HALL OF SACRED BOOKS, KOVASAN 6. HIGASHI HONGWANJI, KYOTO



KIYOMIZU TEMPLE, KYOTO



ROKKAKUDO, KYOTO



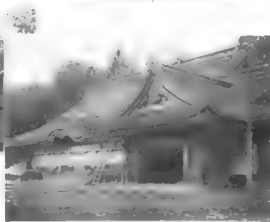
KARA-MON, NISHI HONGWANJI, KYOTO



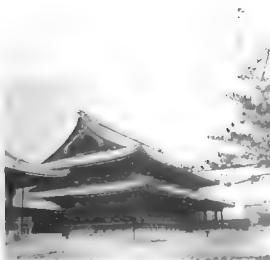
GINKAKUJI, KYOTO



HOFŌDO, UJI



KONGŌBUJI, KOYASAN



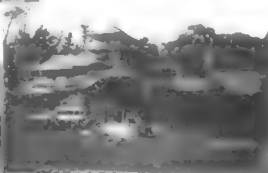
HIGASHI HONGWANJI, KYOTO



NISHI HONGWANJI, KYOTO



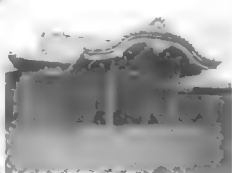
SAMMAIDO, KOYASAN



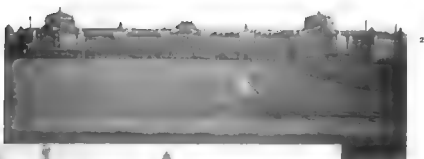
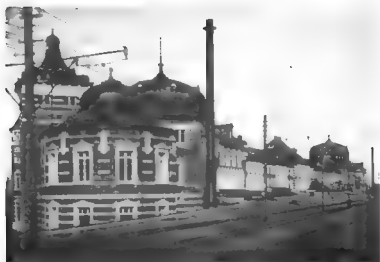
A JAPANESE RESIDENCE



IMPERIAL PALACE, KYOTO



ENTRANCE GATE, JAPANESE
RESIDENCE



1. NEW CENTRAL STATION, TOKYO, END VIEW 2. SIDE VIEW
3. DEPARTMENT OF COMMUNICATIONS

Our first studies of western architecture resulted naturally in a number of mere imitations of western buildings. Since 1894 we have begun to show some encouraging developments along our own lines. Our present originality is revealed in our adaptation of western principles to Japanese needs. Many of our modern creations are an evolution from occidental styles.

As to how far the excellences of western and eastern architecture can be combined in one creation there is much difference of opinion among our Japanese architects. Some hold that we should adopt the European system out and out, and throw native notions to the winds. Others contend that the Japanese will be able to initiate a new system different from either orient or occident. Again we have the sentiment that architecture should always contain the best of things new and old. Some think that we should adhere to our old national architecture as best suited to the peculiar needs and circumstances of the country. It is scarcely necessary to say that public opinion in Japan is taking no notice of these theories. The people are going ahead with their buildings, and most of them are adopting western styles altogether. It can hardly be said of

these that they are for the most part a success. Some of them remind one of the remark of the famous English wit, Sydney Smith, when he saw a church built after a model of St. Paul's, London, to the effect that it suggested to him the possibility of St. Paul's Cathedral having come down to the village and pupped. Well, a good many buildings in Japan now a days suggest the same idea. Certain western buildings have come over to this country and had pups: and the question is whether they will ever become even full grown dogs. This chaotic condition cannot, of course, continue. To permit it would be no other than retrogressive. The fact that we do not hear more criticism of our achievements so far, proves how undeveloped is public taste in this respect as yet. But just what style our people will eventually evolve or approve is at present uncertain. Presumably much will depend on how public taste is educated. At present there is antagonism between the architects and the public. In Osaka they have recently organized a society to bring artists and people into closer contact; and something of the same kind might be done to bring architects and public together.



RELIGION IN SOUTH ASIA

By TAKUDO KURUMA

HAVING some time ago made an extensive tour through south Asia, more especially India and Siam, in the interests of religion, I propose to make some observations on the results of my trip, particularly in regard to religious conditions at present obtaining in those religions. As to Buddhism, it has passed through so many changes and transformations that its original form can hardly be distinguished in its teaching as known today; and when western scholars wish to get at the essence of Buddhism they are for the most part at a loss where to go for it. Perhaps the one place on earth where Buddhism can be seen in the form and teaching nearest the original is in Siam. In Japan one would think, judging from what one sees, that priests were only funeral officials, and that their most constant companions were the spirits of the dead; and the same obtains to a large extent in China. As to the old rule of celibacy the Buddhist priests of Japan have long departed from it, while those of China observe it in some measure. In Siam, however, the rule is honoured almost universally, though there are some exceptions. The priest in Siam on talking vows abandons all his worldly rank and privileges, and depends on charity for food and clothes. His chief function is meditation and prayer. In Siam, therefore, one may see Buddhism in its simplest and most primitive form. I do not deny that Siamese Buddhism is a good deal mixed with superstitions that other countries have got rid of or outgrown. This may be to some extent

due to the influence of Brahminism, which is associated with certain ceremonies, especially those in the palace; but it can hardly be looked upon as a religion. Thus, although the coronation took place in accordance with Buddhist rites, it was much mixed up, with Brahministic rites and was conducted, as a matter of fact, by Brahmin priests. The idea of Buddhist priests interfering with political or state ceremonies seems to be regarded as undesirable. Consequently the king of Siam received the delegation of Japanese Buddhists who waited on him, at a special palace and not at the place of the coronation. In Siam the Brahmin priests conduct state ceremonies and the Buddhist priests religious ceremonies. And yet all Siamese, from the king down to the humblest subject, are Buddhists.

The differences in religious vestments seemed also interesting to me. In China and Japan the priest's vestment leaves the right shoulder naked, while a stole is thrown over the left shoulder and brought around under the right arm. This symbolism, which came from India, means that the priest shall always have his right free to obey his superiors. In the colder parts of China, India and Japan the naked shoulder has a garment over it inside the priestly vestment. But in Siam the old original style is still observed. And I have observed that in various places visited the image of Buddha was always carved or cast according to the local climate; right shoulder covered in cold places, and bare in hot regions, the customs obtaining

through most of north India. In Tibet I noticed that images of Buddha were robed in thick winter dress with heavy turban. In Japan and China the earlier images of Buddha were nude, as in primitive Buddhism; but in the last two centuries or so the *kinomo* has begun to appear. From which facts one must infer that the most attractive Buddha is the one that most represents local notions of climate and comfort. The gods must accommodate the people. Even Heaven is dependent on environment.

The religious suggestion that came to me from observing customs with regard to cemeteries and sepulture generally I also regard as of more than ordinary interest. There is a Parsee cemetery at Bombay which occidentals call the "Tower of Silence," where the mode of burial is quite peculiar. The body of the dead is borne to the summit of this tower and the birds of the air are permitted to dispose of it. Foreigners consider the custom barbarous; but Buddhists excuse it on the ground that one may confer benefit even after death if he can, as a means of merit for what he failed to do in this life; and the feeding of birds is a meritorious act. The same practice was once observed in China and Japan. While I do not commend it, I cannot but respect the underlying principle involved.

During my extensive tour in India, when I came in contact with large numbers of the people everywhere, I was much struck by the widespread discontent that prevails with regard to British rule in that country. The question asked me most often was about the military strength of Japan; and the uppermost thought of the average Indian I met was that of "The Orient for

Orientalism." Some suggested to me that it would be a welcome thing if Japan could be persuaded to take India. Such sentiments were, of course, unacceptable to me, but I had to listen out of politeness, though I was in duty bound to dissent. My visit to India was for the purpose of making investigations with respect to Buddhism; and I had nothing to do with politics. I said to some of those who interviewed me, that the Japanese would never dream of invading India; but the same suggestions as to the possibility of our coming to save India met me wherever I went. Whether it was merely to flatter me or whether there was any serious hope underneath this method of approaching me, I do not know. When asked what the real cause of their discontent was the answers usually were very vague. The most common answer was that they hated to be ruled by foreigners, especially Britishers. I sometimes remarked that if they disliked British rule, they would probably dislike Japanese rule much more. I further suggested that if the entire Indian people would but educate and prepare themselves for national government, no doubt it would come in time, but that the present method of promoting discontent would never prepare the people for independence, even if Great Britain were to concede it. I assured them that such would be the advice of all Japanese in regard to the situation. At present the Indians are inclined to be pro-Japanese in many ways, and Japanese goods are quite popular with them. So much so indeed, that I noticed that certain European nations were having their goods done up in Japanese style, so as to appear to have been imported from Tokyo or Kyoto, and thus win the native eye.

AN UNSOLVED PROBLEM

By KICHIBEI MURAI

(PRESIDENT, THE MURAI BANK)

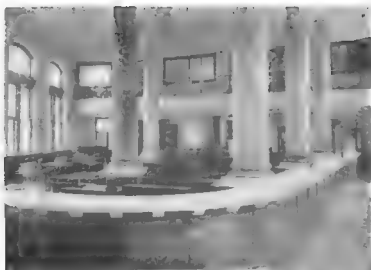
THE unsolved problem of Japan is how to find employment and support for her immense and ever-increasing population, now growing at the rate of more than half a million a year. A rather serious feature of the situation is the constantly increasing number of educated people who have nothing to do. These high-class idlers are chiefly young men who have fitted themselves for the more select forms of employment by graduation from higher schools, and who nevertheless find it no easy matter to obtain work after they finish school. The fact is their education and ambition lift them to a plane above the range of employment, and they are too proud to come down to the possible, and practicable. The evil no doubt is in some measure to be attributed to the defects of our national system of education, which is too rigid and mechanical, turning out characters all molded after the same form, instead of all-round men ready for whatever lies at hand to be done. An education that artificially lifts men to a pedestal above their position and makes them men of books and notions rather than men of practical affairs, is not what is needed by a nation like Japan, the future of which depends as much on practical labor and skilled efficiency as upon scholars and philosophers. Consequently many of our young men are idle today, not so much because there is nothing to do, as because they are unfitted to undertake what the nation most needs.

As a land of undeveloped, inexhaustible resources Japan should have a great future before her. Were she developed commercially and industrially to her full capacity she could easily be to the orient what Britain is to the occident, supplying the commercial wants of Asia's millions. Japan is immensely rich in coal deposits and has abundant water power. She is close on the borders of the greatest market places of the world: India and China. Japan has a greater capacity for an immeasurable output of cheap goods than any other country; and cheap goods are what the East demands. Formerly Great Britain almost monopolized this trade; but of late Germany has eaten into British preserves considerably. But Japan should be in a much better position to place her goods on the markets of Asia, since she has cheaper labor and has to pay less freight on account of her proximity. With natural resources in coal and motive power as great as either England or Germany, we should be able to do as well as they, and thus see in our country, as these countries do, abundant employment for all who know how to use their hands.

Japan's most pressing demand is greater development in the direction of manufacturing and general industry. With our wealth of cheap labor we should find no difficulty in competing with the manufactures of the west. The output from Japan need not be cheaper than European goods because they are necessarily inferior, but because they are



MURAI BANK, TOKYO



INTERIOR, MURAL BANK

produced under less expensive circumstances. Japan should be able to turn out manufactures equal in quality to those from abroad and at less cost. We have every confidence that this will come more and more to be the case as time goes on. Our hopes depend almost wholly on the ambition, foresight and efficiency of our masters of industry. They have it in their hands to change the face of the nation from poverty to wealth, or leave it as it is, dormant and undeveloped.

At a time when international difficulties threaten us on account of questions of race-prejudice and immigration, the matter of finding useful employment for our people at home, rather than by sending them away to enrich other countries at our expense, demands our prompt and practical attention. Many among us are too much disposed to regard emigration as the solution of our congesting population. They do not seem to remember that every able-bodied individual in a nation means so much wealth, and that in proportion as a nation is compelled to find support for its people by sending them abroad, just in that proportion is it depriving itself of that much wealth. A nation's wealth in the long run consists not so much in its gold as in its capacity for labor. If the political economists are right, money is but a certificate for so much work done. If we have to give our workers to others, the benefit must be to others rather than to us. It is much better to find means of employing our people at home than to be depending upon strangers, and anti-Japanese neighbors even, to give them employment. What Japan requires is that her thinking citizens, her capitalists and masters of industry especially, shall devote more attention to

the development of manufactures and commerce. Let as do as Germany is doing: promote our home industries to the point of finding constant work for all our people who are fit to perform it. Then the immigration question will settle itself in a normal and natural manner; and Japan will be the richer in the bargain.

From a moral point of view the question is even still more pressing; for when the masses of a nation are not kept usefully busy they deteriorate; and young men of education and pretentious ideals, if obliged to live constantly at home and on their parents, usually fall into all manner of evil, often bad habits from which they never recover; while some of them become gloomy and given to useless and decrepid despair, ending in self-destruction. A good many of our foolish political agitators and mob leaders are of this class, breeding disaffection and mistaken notions in the body politic. The old saying that Satan always finds mischief for idle hands to do, is verified by the conditions now prevailing among us, and we should at once set to work at amelioration. The circumstances are rendered still further acute by tightness of money and the increasingly high cost of living. To some people it seems merely a matter of financial adjustment; and the government some time ago gave special attention to the matter of administrative reform and retrenchment of national expenditure, which was doubtless good for the country so far as it went; but the real cure of the evil among us is not so much a matter of finance as a matter of finding adequate employment for our annually increasing millions. In carrying out its financial readjustment the government obliged many of its

employees to lose their positions, thus throwing a further number of idle person on the state, and the result is a real distress to large numbers of willing workers who now find nothing to do. If the time and trouble and expense thus spent were devoted to a greater development of the nation's industries, the result would be far more satisfactory, for it would have a permanent effect for good on the social and industrial prospects of the country. Industrial provision and direction form the secret of Japan's prosperity; and to this the main attention should be devoted.

It is very discouraging to see how blind to many of our otherwise even intelligent citizens are to the needs of the nation. Look at those persons who now appear to think that our whole future is wrapped up in military preparation and armament expansion. Let the country be protected and defended, yes; especially if danger threatens; but such expansion cannot go beyond the national purse. People should not pay out for weapons more money than they have. The suggestion is so absurd as to answer itself. If we wish to imitate our neighbors in accumulation of armaments, shall we not also imitate them in promotion of industries; for it is only as they promote industry that they can afford to provide the magnificent fighting strength we are so prone to emulate. We have Russia on the one side and America on the other. Both these nations devote more attention to internal development of manufactures and commerce than to militarist ideas; the latter, in fact, represents but a coterie among them, while the matter of industrial development is a passion of the people at large. Japan will never emulate their strength success-

fully until she devotes similar attention to industrial development, giving it precedence over armaments and all other minor matters. If a nation's naval and military expansion be only at a corresponding ratio to its commercial and industrial progress, the people will be able to endure the strain and no great harm may ensue; but if the expenditure on armaments be far beyond the nation's industrial advancement, evil is sure to result. If we want to compete with foreign countries it is by all means advisable that we first try to do so industrially rather than martially; for if we do not succeed in the one we certainly shall not in the other. It is the worker rather than the fighter that wins in the long run. By pursuing this policy we shall bring our nation to a condition of progress and prosperity, such as is seen today in Germany and the United States. Aping after any other policy will but leave us where we are, if not really worse off in the end.

In an apt and timely address delivered by the Emperor of Germany some time ago, his Majesty expressed the conviction that the present prosperity of Germany was due to the power of her merchants. To this statement I unhesitatingly agree. If then this be true, is not the main work of education to turn out men fitted to enter into the negotiations of life and take their proper places in the activities of purchase and exchange, as well as in the production of things good and useful enough to be worth buying and selling? Japan's battle cry for the future should be: More industries! More manufactures! More useful labor of every description! No rest till employment be found for all! Let our people be so well and so busily occupied at home

that they will have no occasion to seek work among strangers. Why can we not have them give their lives to building up their own country and its enterprises, instead of being forced to serve others and enrich lands that will not thank us for the service?

By the time a young man gets through one of our universities today he is from 27 to 30 years of age. Thus the best years of his life have been devoted to acquiring lore that gives him little or no assistance in the real work of life. His mind is full of facts without any experimental knowledge of how to utilize them, and therefore without education at all. For education is knowledge: not a head full of facts but a knowledge of how to make use of facts and truths for the good of the world. We teach our youth to *hear* and *remember*, but not how to *do* and *be* which is the real aim of life. What does the average youth graduating from our schools and higher institutions of learning know about commerce, industry, or any of the practical affairs of life? After they enter our business offices and centers of industry they have to be educated all over again; and it often takes as long to get the useless stuff and the mistaken notions

that have been put into a man's head, out of it, as it does to put the right knowledge into him and get him ready to be of some use in the calling he finally adopts. We Japanese, in our extreme notions of politeness and right etiquette, have a passion for doing unnecessary things, such as crowding to see off people at railways stations, our arms full of presents, and so on; if we only had as great a passion for doing the things that are imperative and pertain to real progress, the result upon the life of the nation would be an everlasting good. We waste so much time in unnecessary formality and the worship of red-tape and convention. In some of our government offices more time is spent on this sort of thing than in the real duties of the day. Consequently if a live business man, with no time to throw away, wants to get any matter put through, he finds official routine intolerably slow and impractical. Were such tactics adopted in industrial life the enterprise would get nowhere. We have much yet to learn in the way of simpler methods of transacting business and a sensible realization of the necessity of economizing time.



SINO-JAPANESE ECONOMIC ALLIANCE

By HIKOKICHI IJIN

(EX-MINISTER TO CHINA)

IT appears to take the public a long while to realize that the mainspring of modern diplomacy is economic. Most of those among us who discuss diplomatic problems and policies, are wont to catch at fragmentary phenomena having no relation to the real issue; and often fault is found with the diplomatic policy of the government without at all suspecting that it is influenced for the most part by economic considerations. Our political doctrinaires are ever talking of national questions independently of their economic significance, forgetting that the latter is the main motive in all modern national movements. The economic factor and motive enters into almost everything we do as a nation today. People discuss our immigration problem and express views as to whether our people should be sent north or south, and so on, ignoring the fact that this is also an economic question. Immigration and colonial progress are so intimately related to our financial conditions that we are bound to devote much attention to them. In former times invasion was carried out for the sake of land conquest, expansion of territory; and the older diplomacy kept the idea of conquest pretty well in view; but now this is all changed. The chief motive in all intelligent and efficient diplomacy at present is economic. European and American states are today being shaken by questions of capital and labour,

enterprise and industry, that are purely economic in import; and this will influence the diplomacy of these countries and their relation with the Far East. Immigration from Japan to America and Canada, and the rights of aliens in those countries, all have important economic bearings on the life of the countries affected, and no degree of expert diplomacy can change this, or persuade western diplomats to be so foolish as to ignore it. Questions of race and prejudice may to some extent influence the situation, but the fundamental question is one of finance.

Japan and China are bound to regard the situation in the same light or fail; and as they are too weak economically to do this alone, they should unite and do it together. Thought only fifty years have passed since Japan opened her gates to western civilization, she has made such progress in occidental ways as finds no parallel in human history. Through her brilliant victories in the two gigantic wars, the one with China and the other with Russia, she has come to occupy the chief place in the Orient. But Japan attained to this world-eminence only by suffering supreme sacrifice, and receiving a great wound, a wound that may be fatal unless carefully treated. It is none the less, but all the more, dangerous in that it is an economic wound. Such wounds are the most difficult to treat, and take the longest to

heal. The whole nation is yet suffering great pain from it even a decade after the war that gave it. It is a wound so serious that no less than the entire resources of the nation are not too much to be devoted to finding a way for its healing, lest it inflame and blood-poison the nation. At any rate our diplomatic officials can adopt no policy and make no move, that is not suggested in the interests of our economic condition. So when our publicists talk of strong or weak diplomacy, or of alleged mistakes in diplomatic policy, they should remember the spirit behind the scenes, without consideration of which the nation can do nothing. With an enormous national debt and an adverse balance of trade Japan is not free to adopt just what diplomatic policy she likes. She must take only such steps as are calculated to improve the economic situation.

Now, in order to facilitate her economic expansion and consolidation it is vain to be thinking of America and the colonies of Great Britain, or even of Great Britain herself. Neither upon Russia nor France can Japan depend for economic improvement. Our hope lies in the direction of China. That country is our kindred and our next-door neighbour. The old dynasty has fallen, and no really stable modern government has yet been established. Any sympathy and help we can offer, will doubtless be gratefully accepted by the Chinese. What that nation wants most of all is security: security to life and security for a livelihood. It is true the Chinese people are not fully awake to the economic situation; but there is no better way for them to be aroused and led, than under the sympathy and tutelage of Japan. We can advise and we can

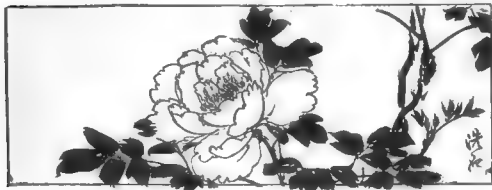
cooperate with China. Both China and Japan are in the same predicament economically; but they need care and financial consolidation. It need not be a case of the blind leading the blind. The interests of the one country are the interests of the other; and if the two peoples but run together they will reach the goal in time. A combination of China's inexhaustible natural resources with Japan's initiative and intelligence would produce results eminently beneficial to both countries.

To bring about this desirable result the first thing we shall have to undertake is to persuade China to wake up and change her present policy of keeping foreigners at arms' length, and try to induce her to enter upon world-commerce. The present seclusion is fatal to her interests, and to ours. This will not be so difficult to bring about as some suppose. The suddenness with which the revolution has been brought about in China and a new régime set up, shows us that China is fast awaking; and all that is now necessary is to awake her to her real needs. She is transforming everything but her economic policy, the most vital question of all. China is building railways and promoting communications; she is introducing foreign capital and projecting numerous enterprises, and is now just about where Japan was at the time of the Restoration. She is just about to enter upon the career of a modern state. At such a time wise guidance is of paramount importance. Every economic mistake she makes will retard her progress more and more. By the help of Japan China might be enabled to avoid the dangers that yawn before her. Consequently the aim of Japan should be

to bring about a close and permanent economic alliance with China to preserve both from occidental economic pressure and to promote their mutual good.

After the war with China we made the mistake of neglecting trade with that country, devoting more attention to trade with England and America. The great trade center of Shanghai, through which a large part of China was opened up to foreign commerce, was the work chiefly of British merchants. It was not till after the Boxer trouble and the Russo-Japanese war that we at all began to realize the importance of our trade with China, and our vital economic relation to that country. Though Britain still heads the list in trade with China, Japan has arisen to second place, a progress that should offer every encouragement. A further encouraging feature of our trade with China is that our exports there are far in excess of our imports from China. But China has vast resources that must in time come to the assistance of our growing industries and our general manufactures. The import of cotton from Honan is already increasing, and will continue to increase. It is not too much to say that in the next decade trade between Japan and China will be doubled.

How is the suggested economic alliance between China and Japan to be brought about? It is not something for official diplomacy: it is the work of business men. Let the great business men of Japan, many of whom are now intently studying the trade fields of China, devote particular attention to this idea of an economic alliance. They should think of something more than the immediate financial profit; they ought to think of the interests of their nation and the future of China. It is of course much easier to promote facilities of trade between Japan and China than between the Far East and the Far West; for China and Japan are already closely related in language, race and customs, as well as proximity, all of which is an immense advantage. Let our business men depend on neither government nor consulates, which already have their hands full, but strike out independently for themselves; and they will succeed in bringing about a relationship with China that cannot but have a far-reaching effect on the economic relations of the two countries. It is a worthy ambition that should not be beneath the capacity of our Japanese chambers of commerce.



MARRIAGE IN JAPAN

By HEIGORO SHODA

In the spring a livelier iris changes
on the burnished dove ;
In the spring a young man's fancy
lightly turns to thoughts of love."

So wrote Tennyson, but he spoke for the Anglo-Saxon, not for the Japanese. In our country autumn time is the season of mooning and mating. From the time when the buds of the beautiful chrysanthemum begin to unfold, to the commencement of winter when all the red leaves have fallen from the maple, this is the season of love and marriage in Japan. Whether our young men think most of love at that season, one cannot be sure; but assuredly that is the season of marriage. The great majority of our weddings take place then. Last year, on account of our national mourning, there was a marked decrease in the number; but this year, with the return of the nation's joy, the number and average have more than been maintained, for all that had been postponed last year had to come on this year; so that the increase was quite abnormal.

In all countries marriage suggests joy; and no less in Japan than elsewhere. It is the consummation of the flower of manhood and womanhood, the ecstatic goal of love's young dream. What a man is supposed to do only once he should do well; and so great care is taken by the Japanese to have every match a success. There is much talk of eugenics abroad at the present time, but we have had it in Japan from time immemorial. It has ever been our custom to select partners for our children, and not leave them wholly to the mercy of their own helpless inexperience; and the partners are chosen with the regard to health and intellectual qualities, as well as to position and prospects. Since the inflow of foreign ideas some of our people have begun to depart from the old customs, and the result has been a decline in family peace and in the general health and physique of the nation. In Japan,

making marriage a success means more than getting a suitable partner; it includes also having a nice wedding and doing the whole thing in a style up to date. This is in some degree to be regretted; for now-a-days parents spend enormous amounts of money in preparing a daughter for marriage and in having the ceremony appropriate to their tastes and position. In this respect Japan has all too closely imitated the west. Yet one has to admit that it is but human nature to do so; only before we came in contact with western ways we seemed somehow to have more control over human nature. Weddings in Tokyo are now carried out on so grand and imposing a scale that we know not how to set a limit to luxury.

We used to have a story about a man who spent one thousand *yen* in preparation for a wedding; but that is a common-place now. It would be nearer the truth to say that from three to five thousand *yen* are spent on the average wedding among upper class people in Tokyo to-day. Weddings, like funerals, are looked upon as times when parents must be most generous. Whether it is due to a growth in extravagance or simply due to the general prosperity of the country, we do not undertake to say. It is at least a phenomenon much remarked upon by the people, and usually ascribed to a desire to make a display. While it may be perfectly proper for a parent to wish to marry his daughter respectably and with becoming ceremony, making the wedding as beautiful as he can do, consistently with his means, it seems mere folly to spend ten thousand *yen* on the occasion just because one's neighbor has the reputation of having done so. This disposition to pamper human vanity is an evil to be deplored in the society of modern Japan.

The danger now is that each one is trying to out-do the other; and if the rivalry continues it is difficult to say

where it will end. Soon it will involve an expense beyond all but the wealthy. This growing competition in material display has done nothing to improve marriage itself. As already suggested, morally and spiritually marriage in Japan to-day is not up to what it used to be. In old Japan the mating of man and woman was regarded as one of the most serious and important steps in life. A great many weighty considerations were involved. To-day marriage seems to be little more than a business transaction, and the wedding no more than a social gathering. Our ideal has, to a great extent, degenerated.

In the old days we had many beautiful weddings, with appropriate and becoming ceremony. At that time people who made a display of luxury and fashion were those who could afford it, and no one was the worse off. Such stylish weddings belonged to persons of a special class or rank. They were to be found among *daimyo* and great feudal vassals. In feudal days the marriage of important persons necessarily involved no small outlay. With the wife went her dowry, which was in kind and had to be transported over many miles and required the labor of hundreds of hands. All kinds of household furniture and ornaments were brought home with the bride. It was then an unwritten law that the father of the bride had to send with her to her husband's house all the household things that she would require for the rest of her natural life. In many cases it meant also that the parents had to supply the bride's living expenses. This was no doubt an inducement to marriage, especially to the young man without much means. In case the bride should die the father had to bear all the funeral expenses. Consequently some weddings in old Japan cost an enormous sum of money. But the persons involved could well afford it. Now, however, every youth wishes to be married in lordly style, whether he can afford it or not; and every father wishes his daughter to marry like the bride of a *daimyo*, independently of circumstances. There is a disposition to fondness for ostentation and frivolous sentiment which cannot but

be a cause for regret among all our more thoughtful people.

What is Japan going to do about this change for the worse, that appears to be coming over her social and family life? The cause of it is usually ascribed to occidental influence. Western literature is now freely translated into Japanese; and a large part of western fiction is filled with radical notions of marriage. Then, a great many young men of Japan now go abroad for study; and it is said that they come back with unconventional ideas of marriage and family life. At any rate we are facing a crisis in social relations; and if we do not do something to stem the tide of Parisian influence and French pleasure, our flowers will soon wither. It is more often the poison of Berlin, London and New York that we get, rather than the stamina that makes the true European or American.

Personally I am not one who would blindly praise the supposed virtues of modern civilization. It is no doubt good; but there is much evil with the good. Whether all the social *bacteria* we are studying and suffering from at present are imported from Europe and America, I am not prepared to say. I have my suspicions, however. What do we mean when we speak of a thing as Parisian? Generally, we mean that it is extravagant and luxurious. But to me the extravagance is in the expenditure of money; for so far as the art and the people go, they are in my opinion as plain as can well be. Nor is the waste of life and money in Paris all Parisian; a good deal of it is in foreign hands, though Parisians may reap the material profits. Wealthy Americans in Paris have enormous influence and spend fabulous sums of money. I am inclined to believe that the best class of French people do not indulge in foolish extravagance; for the French as a nation are noted for thrift. If we are imitating the French, it is not the best French we are imitating.

Perhaps I may surprise my readers by frankly stating that I think most of our bad habits in this respect have been borrowed or appropriated from China.

From remote times the Chinese have been notorious for spending enormous sums on marriage. It was to them, as it still is, a great occasion and demands outlay accordingly. But there, too, the spirit of degeneration has set in. What once was an outlay for the sake of impressing on the guests the significance of the event, has now become an occasion of showing off and making known one's wealth.

Our increasing extravagance in regard to weddings has brought about a reaction among our lower classes, who cannot afford the luxury of grand weddings; and now they are driven to the opposite extreme, and are much too informal. With many of them the ceremony is of the most simple and primitive nature, and some possibly have none at all. In the old days the poor man was usually attached to some one of higher rank, who took an interest in the domestic life of his servants. Now that they are free to do as they please the result is much social complication and confusion. Both illegitimacy and divorce are on the increase among us. Formal marriage has become so grand an affair that the poor and the unlettered are

afraid to face it. It is, however, easier to detect the evil than provide a remedy. Our social conditions at present require the most careful study and attention. Our moral sanctions are too uncertain. The Japanese have ever shown themselves amenable to moral restriction and good example; and no doubt if proper steps were taken to guide the public mind, there would be an encouraging response. If something is not done, and done soon, the flood will sweep us socially off our feet. My own conviction is that Japan should go back to the simple and homely customs she has abandoned; for in this respect the old paths are best. Marriage, to our ancestors, was an honourable estate instituted of the gods in the time of man's beginning, and was not to be undertaken lightly, or for any reason but a right one. And those who entered into this sacred union did so on a common understanding about which no mistake could be made. As a rule the fathers and mothers of old Japan were mutually faithful and loyal, much more so than some of their posterity; and in this respect ancestor worship cannot be too earnestly recommended.





CAPERS OF FORGOTTEN HEROES

IN the good old days when every man coveted exploits calculated to enroll him among the heroes of all time, there lived a *daimyō* named Ujisato Gamō, a contemporary of the Taiko Hideyoshi. This *daimyō* had a brilliant retainer named Gonshiro Nishimura, who was bent on being a great man with his master.

In the year 1587 Hideyoshi, the Napoleon of old Japan, laid siege to the famous castle of Shimadzu, Prince of Satsuma. Those familiar with this period of Japanese history will remember how, when the greater portion of the Empire had been brought into subjection to the overlordship of Hideyoshi, the lordly and independent *daimyō* of Satsuma, the premier chief of the southern *daimyō*, still held out, until the *taiko* resolved upon an invasion of Kyushu to bring him to terms. The castle was besieged, and Hideyoshi ordered his great henchman, Ujisato Gamō, to lead the onslaught. But the brave defenders of the ancient fortress proved invulnerable, being determined to die for their master, the lord of Satsuma.

For some three days the battle proceeded, and many a hero fell on either

side, without the least indication of defeat. Ujisato Gamō, the general, at last grew impatient, and called out to the besiegers: "Why do ye take so long to bring about the surrender of a small garrison like this? Will ye compel me to attack it in person and take it myself? If so, I am equal to it!" And he mounted his charger and led the attack in fine form. But arrows showered around him like missiles from hell; and before he had time to retreat, his horse was pierced through the abdomen, and its master forced to dismount. His retainers dashed forward fearlessly to save their master. Other heroes rushed from the gate of the castle determined to despatch him ere he could be rescued by his followers. He might be saved by the skin of his teeth, but it was a question. Just at the vital moment Gonshiro Nishimura appeared with his horse, got Ujisato Gamō mounted on it, and thus enabled him to flee to safety.

This act of giving his horse to save the life of his leader led to Nishimura being greatly lauded by the whole army. Ujisato fell on his neck and thanked him profusely, saying: "I shall never forget your kindness and self-sacrifice. Afterwards, yours shall be a great reward!"

Not long subsequently the castle was taken, and Hideyoshi marched in triumph to the headquarters of the Satsuma forces, which he soon reduced to submission, and returned satisfied to his seat of office at Imperial city of Kyoto. As a reward for his military achievements in aid of the cause of Hideyoshi, Ujisato was made lord of the castle of Matsuzaka in Ise. Upon coming into his fief he at once set about compensating those of his officers who had done brave deeds in his recent campaign through Kyushu. All came in turn, as requested, and received each his due reward. Nishimura, who saved his master's life, also waited his turn to be called; but, remarkable to relate, the call never came. The others were accorded favors in proportion to their prestige, but Nishimura was not even noticed; it was as though he had been completely forgotten. He did what he could to make the best of it; for a complaining retainer in those days was unlikely to find favor with his master. Nishimura comforted himself by trying to fancy that his master had called those of least merit to be rewarded first, and intended to summon the most illustrious at the last. But a whole year had elapsed, and no notice was taken of the real hero.

In the middle of August, of the following year, Ujisato held a moon-viewing party, to which all his leading retainers were duly invited. Nishimura happened to be included in the list of favored ones, and hope ran high within his breast; he was at last to be recognized. During the course of the evening the host began to talk of his past exploits, and the more important events of the great campaign in Kyushu, the campaign that had made him one of the

leading *daimyō*s of his time. "You will remember, no doubt," he went on, "how I behaved during the attack on that castle in June; how my horse was shot from under me as I led the fierce onslaught in person, and how amidst a hail of arrows I was able to escape with my life!"

Nishimura listened for some mention of him as the chief agent in his master's escape, but no mention of his name transpired. He could endure the oversight no longer and ventured one or two remarks in reference thereto..... "My master will doubtless remember," Nishimura began, "that a certain one of his subjects, even my humble self, also faught desperately at that time. I cut my way through the forces of the enemy, as they sallied forth from the gate to despatch you, and when you were unhorsed I gave my steed and enabled you to escape unhurt!" Then Nishimura went on to suggest that as the deed happened in the midst of such violence, perhaps his master might not have remembered it.

Ujisato gazed at Nishimura for a moment in silence. Doubtless he remembered the deed, and now saw what an unpardonable oversight he had been guilty of, but, like some other *daimyō*s of that day, he was wayward and stubborn, and refused correction from his inferiors; so he at last spoke and said: "What! You saved me! Silence man! Begone! You rascal, you don't know what you are talking about. Surely I was never saved by such a rascal as you!"

Nishimura saw that his master was not in a pleasant mood; certainly he was in no humor of being corrected by a retainer; and moreover, being the worse of saké, was hardly to be accounted

responsible for his behavior; but he nevertheless persisted in justifying himself, and remarked: "It is most strange that my master has forgotten the deed of the man who saved him from destruction!"

But Ujisato would not stand rebuked, and shouted: "Go on, you rascal! Shut up, I tell you! Your remarks are quite groundless!"

To which Nishimura only replied! "Well, it is most incomprehensible. I save your life, sir; and you promised me great reward therefor. I do not seek the reward, but I am loath to lose the merit and the honor to which I am therefore entitled."

Whereupon Ujisato straightened up and said!

"You saved my life, did you? I have no recollection of it. But to end the dispute here and now, once and for all, I challenge you to wrestle! If you prove able to throw me, then I will acknowledge that I have been saved by you, and will duly bow on my hands and knees before you and make apology; but if I succeed in throwing you, then you are to commit *harakiri*, as a punishment for lying to your master. Will you accept the challenge?"

There was nothing less than consternation among the guests, who at once began to whisper among themselves as to the extraordinary proposal. Some regarded it as the raving of an intoxicated man; but the majority thought it could not be so lightly treated. However, Gonshiro settled the difficulty by at once accepting the challenge. "I am a warrior," he declared, "and I cannot decline it!"

Thereupon both of them arose, faced each other, and in a moment were locked

in deadly embrace. Ujisato was well known for his prowess in any physical contest; and most of the onlookers supposed it would go hard with Nishimura. Soon there was a tumble; Nishimura was on top! The guests breathed a heavy sigh of relief.

Ujisato arose in grim silence from the floor. The guests wondered whether he would really apologize to his vanquisher. A *daimyô* could hardly be expected to humiliate himself so. He forthwith drew his sword from its sheath and proceeded to brandish it above the heads of the company. Fearing to be despatched at once, they scattered on all sides, and Ujisato vanished within. It was but a ruse on his part to avoid the abjection of apology. They waited but in vain; he did not reappear.

Gonshiro went home, feeling altogether disgusted with his master. The next day he could not be found; and none of his friends knew what had become of him. Ujisato inquired as to Nishimura's whereabouts, but nothing could be learned of him. Then Ujisato expressed regret at his treatment of a faithful retainer, and ordered that as soon as the fugitive could be found he was to be brought to Ujisato. After some three years wandering as a sort of *ronin* Nishimura one day appeared at the house of one of the elder retainers of Ujisato Gamô. The crest of the *samurai* had almost faded from his shabby clothes. The guard of his sword was bruised and the lacquer worn off the scabbard. "I have travelled far," he said at last, "and I have sought other masters to serve, but have found none so good as my own; and so I have returned. I pray that you will persuade him to make me as one of his servants!"

Ujisato was overjoyed to learn that Nishimura had come back to him; he commanded that the prodigal be at once brought into his presence himself just as he was in his rags and neglect. Ujisato was moved to pity as he gazed on his old-time hero. Ujisato ordered a banquet and welcomed back Nishimura with great ceremony. At the feast he informed the company that he had decided to grant the prodigal 500 *koku* of rice for every year that he had been deprived of his due reward of valor, and had appointed him chief of all his retainers. He also publicly admitted that it was owing to his intoxication that he had made the mistake of acting as he did at the banquet three years before, and now craved forgiveness. "But before I can carry out the proposal, I wish to say one thing more," said Ujisato, "and that is that when I am sober, as I now am, I do not believe that Nishimura is any match for me in wrestling!"

Equal to the occasion, the prodigal replied: "Emaciated and worn out though I be; I have lost none of my spirit, and I allow no man to pass me an unaccepted challenge!"

Thereupon the two were once again

locked in physical embrace for a trial of strength, the company meanwhile again astounded beyond measure at the sudden turn affairs had taken. The spectators were in terror, and kept secretly motioning Nishimura to let himself be thrown. But he would none of it, and finally sent his opponent to the floor.

He arose in silence, and immediately retired to an inner room. Some one followed him, and found him making due preparation to perform *harakiri*. They tried to interfere, but he said: "I have once more vanquished my master and proved a disloyal retainer. The least I can do is to apologize by sacrificing my life. Ujisato, hearing of what was about to transpire, rushed in and forbade it. He grasped Nishimura's hand and took away the sword." I have never liked a flatterer, he cried; "and you are an honorable *samurai*, a man after my own heart. I give to you all I mentioned; and I beg to add 500 *koku* more for your honesty in throwing me!"

Gonshiro Nishimura could not well believe his ears; but it was as the *daimyô* said; and henceforth Nishimura became one of the most important men in the province, and enjoyed increasing intimacy with his master.



CURRENT JAPANESE THOUGHT

By THE EDITOR

Foreign Relations

In his opening address before the Imperial Diet some time ago Baron Makino, Minister for Foreign Affairs gave one of the most masterly presentations of Japan's Foreign Policy it had ever been the privilege the Diet to hear. Though the opposition and the malcontents were left without foundation for interruption and interpellation they insisted on their innings, the occasion only affording an exhibition of how little conception the average politician of the nation has of foreign diplomacy. They would have Japan wield the big stick policy in China and humble a helpless neighbour in the dust; whereas the Foreign Minister insisted that Japan's policy was to help China and see that she maintained her territory inviolate. He pointed out how the Anglo-Japanese Alliance had worked well in furthering so desirable an end. Perhaps the most significant portion of the Foreign Minister's speech was its recapitulation of the California Affair. Baron Makino's frank confession of dissatisfaction over the present progress of adjustment and solution of the difficulty was timely, and was tactfully enunciated, being thoroughly in accord with the highest statesmanship. The dissatisfaction exists: the government of Japan admits it, the people of Japan realize it, and it is now up to the government and people of the United States to arouse themselves fully to the meaning of the situation and further a process of amelioration. America will have to sink petty state jealousies and party political considerations and put international friendship and justice first. State rights, however, form one of the most delicate and involved problems in American politics; and no Federal cabinet desires to be misunderstood in relation to it. The present Washington

government can hardly be expected to jeopardize its prospects of reelection by treading on state "corns"; and Japan may have to wait in patience. The Japanese people, however, are to sensible of the closeness of their relations with America and the importance of their future as neighbours on the Pacific not to be willing to await the outcome with confidence and good-will. The best of the American people are with Japan in demanding equal rights and no discrimination in regard to Japanese in California; and Japan may rely on America's sense of justice to solve the problem.

Sakurajima Disaster

In the middle of January the volcano on Sakurajima, a small island in Kagoshima bay, burst forth in violent eruption, pouring down its sides about the villages at the base a Niagara of molten lava, causing widespread decimation, but happily small loss of life. By the recurrence of more than 200 earthquakes previous to the more destructive eruptions, the inhabitants of the island had been well warned and were able to reach places of safety. During the process of the eruption, when the volcano presented a scene of terrifying majesty, covered with an immense mass of dense vapour through which white shafts of electricity were criss-crossing and flashing, sending rocks and scoria ten thousand feet into the air, the wildest reports of wholesale loss of life spread everywhere, and even the whole of the city of Kagoshima was reported as wiped out. But the latter city suffered only from the resultant earthquakes which caused many houses to tumble, resulting in the death of some thirteen persons. The greatest losses were in property and the want caused to those who lost their all in escaping from the doomed island. The sight

from Kagoshima was something never to be forgotten. The thundrous detonations of the erupting volcano were deafening, and suggestive of the dissolution of the earth. Glowing debris from the newly opened orifices soared into illimitable space and slowly described graceful curves to earth again. The oozing mass of molten lava pushed and rolled itself down the corrugated sides of the cone, making a fiery stream a mile long and half a mile wide, a triangle with its base pushing into the sea. The forests and villages in the vicinity all took fire and were soon no more. Dust and ashes darkened the atmosphere for some twenty-five miles in every direction, and the population was in constant terror. Apprehension was increased by the threatened eruption of the neighboring volcanoes of Aso and Kirishima, which afterwards resumed a quiescent mood. During the height of the eruption most of the inhabitants of Kagoshima and surrounding villages fled from their homes in terror, and the place was almost deserted save for the brave government officials who stuck to their posts, determined to see the end. The island of Sakurajima is a hopeless ruin, covered with lava and pumice, leaving some 20,000 people in destitution.

Famine The north-western districts of Japan have been visited again by famine, and some nine millions of people have been suffering more or less destitution. During the past few years famine has not been infrequent in this district. It is a northern region where rice does not at any time grow well, and this year the drought left the harvest reduced to almost nothing. During the first three months of the year there is no doubt that the suffering among the inhabitants was severe. Many to save themselves from starving to death were forced to attempt living on boiled straw, roots of plants and even garbage. Some were forced to sell their children into slavery. Tales of suffering were harrowing in the extreme. But the government authorities, the missionaries and the Japanese of the wealthier and more prosperous portions of the empire rallied to the relief of the famine districts and

soon large and generous subscriptions were coming in to tide over the distress. Both for the famine sufferers and those left destitute at Sakurajima sympathy was widely aroused, not only in Japan but in Great Britain, America, Canada and Australia, where public subscription lists were opened and funds collected to help Japan. Indeed the occasion was not without its happy side in thus proving once more to Japan how warm and wide is the sympathy entertained for her welfare in all English-speaking lands. Suffering draws people closer together and impresses upon them their common interdependence, and in this way is not without its blessings. His Majesty the Emperor headed the relief subscriptions with a magnificent donation of one hundred and fifty thousand *yen*. The Mitsui and the Iwasaki families also subscribed liberally, emulated by numerous other wealthy men of the nation. The *Corps Diplomatique* in Tokyo also gave liberally. Subscriptions from abroad were for the most part on a generous scale. At present conditions are approaching general amelioration, but it will take the stricken districts a long time to recover from the strain and distress.

Tuberculosis and Insurance The inroads of tubercular disease in Japan are beginning to attract the attention of the whole nation, and societies are being organized for the prevention of the dread white plague. The spread of the affliction in Japan is due almost wholly to infection rather than to heredity, furthered by the habits of the people in shutting themselves up in airtight rooms at night, often with many persons in the same room, and in not disinfecting rooms where consumptive patients have died. The subject has now begun to interest the insurance companies, says the *Nichi Nichi Shim-bun*, and the various insurance organizations are beginning to realize that the disease is responsible for a great part of the life policies they are obliged to pay. Of the total amount of 15,233,000 *yen* paid out by the insurance companies of Japan for deaths last year, more than 22 per cent was for deaths due to tuberculosis.

Some time ago the Society for the Prevention of Tuberculosis invited conference with the representatives of the insurance companies, when Dr. Kitazato, one of the leading Japanese medical authorities, dwelt at length on the imperfect preventive measures at present adopted, and asked help from the insurance companies in stamping out the disease. One of the companies at once subscribed 10,000 *yen* for the promotion of preventive measures, and the others are expected to follow suit.

The statistics for Japan's Foreign Trade last year are now to hand and are as follows:

Exports.....	630,345,000 <i>yen</i>
Imports.....	729,209,000
Total	1,359,554,000

This represents an increase of about 20 per cent in exports and 18 per cent in imports on the previous year, or a total increase of about 18.9 per cent.

According to the Finance Department the country's national debts outstanding at the end of last year were 2,562,422,317.74 *yen*, the details being as given below:—

DOMESTIC LOANS.		<i>Yen.</i>
Old bonds	1,755,636	
Imperial 5 per cents.	51,957,950	
" (Ko)	461,091,950	
" (Special)	218,910,250	
" (Imperial grant)	30,000,000	
Imperial 4 per cents.	273,381,600	
Chosen Industrial Debenture bonds. 30,000,000		
Total	1,667,103,386	

FOREIGN LOANS.		<i>Yen.</i>
Imperial 4 per cent. sterling (1st issue)	92,748,500	
Imperial 4½ per cent. sterling (1st issue)	280,665,747	
Imperial 4½ per cent. sterling (2nd issue)	280,678,830	
Imperial 4 per cent. sterling (2nd issue)	244,092,071	
Imperial 5 per cent. sterling	224,545,485	
Imperial 4 per cents. (issued in Paris)	174,147,097	
Imperial 4 per cent. sterling (3rd issue)	107,393,000	
Treasury bills (issued in Paris)	77,400,000	
Old Railway Companies debentures	13,667,200	
Total	1,495,318,931	
Grand total... ..	2,562,422,317	

As regards the results of Japan's trade with China for 1913 investigations in the Finance Department are not yet completed, but so far as the trade at Yokohama, Kobe, Osaka, Nagasaki, Moji, and Hakodate is concerned there was an improvement in both exports and imports to a remarkable degree, as demonstrated by the following figures:—

EXPORTS.		1913. <i>Yen.</i>	1912. <i>Yen.</i>
Manchuria	8,981,899	7,541,314	
North China	43,084,856	31,198,402	
Central China	85,566,741	63,014,426	
South China... ..	1,516,161	717,268	
Total	139,149,657	102,472,004	
IMPORTS.		1913. <i>Yen.</i>	1912. <i>Yen.</i>
Manchuria	7,388,851	7,609,610	
North China	10,712,416	9,042,906	
Central China	28,870,529	27,514,721	
South China	2,845,400	2,971,757	
Total	49,817,287	46,538,994	

As already stated 1913 was a record year for the clearing houses. According to the Tokyo Clearing House the results of business of the houses throughout the country during last year are as given below:—

	1913. <i>Yen.</i>	1912. <i>Yen.</i>	Ratio of rise or fall. per cent.
Tokyo	4,366,004,465	4,180,919,024	+ 6.0
Osaka	2,912,736,389	2,447,775,293	+ 6.0
Kobe	1,150,991,440	1,050,672,178	+ 9.5
Kyoto	299,681,199	316,486,796	- 5.3
Yokohama	1,144,899,368	1,046,041,471	+ 9.4
Kanagawa	—	—	—
Nagoya	282,848,669	283,621,389	- 0.3
Hiroshima... ..	24,746,436	25,399,188	- 2.6
Moji	101,134,189	105,129,074	- 3.9

Calculated on the basis of these figures the bills exchanged during 1913 amount to a total value of 10,200,000,000 *yen* in round figures, which is an advance on the preceding year by some 700,000,000 *yen*. While the increase was truly noteworthy in Tokyo, Kobe, Osaka, and Yokohama a heavy falling-off took place in Kyoto, Nagoya, Hiroshima, and Moji. However, when the number of bills exchanged is considered the case is not so bad as it may seem for even the last mentioned cities, as is demonstrated by the following table which shows the

number of bills cleared by different houses during 1913 contrasted with the record for 1912:—

	1913. No.	1912. rise or fall No. per cent.
Tokyo	4,539,992	4,254,141 + 6.7
Osaka	3,444,866	3,026,320 + 7.7
Kobe	769,792	691,916 +11.2
Kyoto	792,916	804,150 — 1.4
Yokohama	618,612	583,217 + 6.1
Nagoya	656,364	452,996 + 2.9
Hiroshima	68,454	56,858 +20.2
Moji	82,141	78,741 + 5.6

In spite of all that has been said about bad times the country's commerce and industry have made giant strides during the year just ended, and the year just beginning is, there is every reason to believe, taking over the work of progress. This is particularly well reflected in the appreciation in the clearing house figures just stated. As a matter of fact the recent improvement in the commercial transactions at provincial centres is truly remarkable and credit is also improving in a marked degree.

China's Everyone in the Far East
Need. is waiting to see what will happen in China. A good many things have already happened in that distracted country, but that there are more to come no one can doubt. The prospects of establishing a stable government in China appear still remote, a matter that must cause no small anxiety to the governments of the civilized world, and especially to Japan. Recent events in Peking only add to the uncertainty of the situation. The republic, as well as every vestige of democracy, has disappeared before the dictatorship.

In the opinion of many, the general tendency at Peking now is toward reversion to the type of government supposed to have vanished with Manchu dynasty. The main weapons of Manchu rule were bribery and intimidation. That these are still the chief incitements to action is the conviction of those who ought to know. The only other resort seems to be edicts and mandates. But no one supposes that a country can be governed in that way. It is merely a question as to how long the people will submit to a dictatorship. Indeed the old

form of government, with its monarchy, might afford greater hope of security, for it at least had some tradition to live up to; but this self-made régime is free from precedent, and can never win the nation's confidence and respect.

If Yuan Shih-kai would but adopt the same policy that Japan did when she resolved to inaugurate a modern government, there might be more hope for China. Ito, one of the wisest and most far seeing statesmen of modern times, engaged a number of foreign experts who knew what Japan ought to do and he, and he entrusted them with the necessary reforms. For a period of some twenty-five years from the commencement of the Meiji era foreigners of distinction and ability occupied an important place in Japanese affairs. They were well paid, well treated and given a free hand in assisting the nation. The result was that Japan soon got herself into the most progressive western ways of administration, and is to-day the equal of any western nation in conceptions of progress and how to attain it. But the foreign experts and advisers employed by China are more for ornament than use; their advice is asked but seldom if ever taken. Consequently the country is going on in its will rush toward bankruptcy and disruption. If China desires to save herself from ruin she should place herself under the direction of wise and experienced counsellors. The splendid success of the Chinese Maritime Customs under foreign supervision is ample proof of what China as a whole would become if her administration of politics and finance were put under equally able foreign direction. But somehow Yuan Shih-kai does not place much confidence even in his most trusted advisers. China's long experience with so able and efficient an official as the late Sir Robert Hart should have taught her better. Presumably foreigners are employed merely to give the acts of the dictatorship some appearance of foreign sanction. But the world knows better, and all China will soon know better too. China cannot go on as at present. The Central Government has no power over the nation, and is in a

state of bankruptcy as well. Since its inauguration it has lived on! foreign loans; and it must have further loans to keep itself afloat. But without the necessary security loans cannot be obtained. Consequently it cannot be more than a few more months till the crash must come.

Crime. With the unrest of the past two or three years, leading to wars in various parts of the world, a wave of crime seems to have followed, as is usually the case when society comes under the spell of sinister unrest and resultant bloodshed. The spread of crime appears to be much more marked in the West than in Japan. A good example of it is seen in San Francisco, where almost every day witnesses a dozen or more hold-ups, burglaries or other outrages, before which even the officers of the law seem powerless; and citizens are writing to the papers appealing for protection from thugs. In many cases the criminals escape only by shooting or some other form of murder. The jails are crowded and the courts are working over-time. We do not remember ever to have heard of such a wave of crime as this in Japan. This empire has its criminals, of course, but they are few and mild compared with those of any large city in the United States. Citizens of Tokyo have never, in the memory of man, been terrorized as are the people of San Francisco at the present time. No one there is safe on the streets after dark. Men are held up even in broad daylight; shops are entered and their proprietors relieved of valuables while crowds are promenading up and down the thoroughfares. Nothing approaching this can be said of even the worst sections of any city in Japan. And remarkable to relate, none of the criminals thus terrorizing the people of California are Japanese. We had thought, from reports that may now be regarded as stale, that the Japanese were those least wanted in that state. California rejects the law-abiding and industrious Japanese and puts no ban on the criminal population of Europe. If the terrorized citizens of the golden state would like to have a

space of freedom from outrage they will find a cordial welcome in Japan, where by night or by day they may go about their business unmolested.

How are we to account for the discrepancy between the degree of crime in Japan and California? Is it that the one civilization is more productive of criminals than the other? If not, how then are we to account for it? It may be said, of course, that the temptations are stronger in western cities than in those of the East. The occidental pedestrian is more worth robbing than the average person met on the streets of an oriental city.¹ Moreover, the footpad appearing on the streets of a Japanese city is not so apt to escape as he apparently would be in the West. But this does not afford any adequate explanation as to why yeggmen are a scarcer article in Japan. Possibly the average Japanese is more accustomed to manage on less, and to be able to take care of himself better, than the average citizen of the West; and therefore he is less likely to become a parasite on the community. Japan has fewer thugs for the same reason that she has fewer beggars. While independence and self help are undoubtedly prominent principles of American civilization, yet there is no country in the world where the tramp finds an easier living. The fact is there is too much sympathy for the criminal in America. Example after example might be cited to show how the criminal may shoot down his innocent victim for a few paltry coins, and then when caught, play on the sympathies of the public to a degree unknown elsewhere. There are even cases on record of wealthy women undertaking the defence of men accused of murder, just because they happen to believe them innocent. Petitions signed by hundreds of citizens pleading for the pardon of murders are no uncommon occurrences in the United States. This is why Americans and Canadians are accustomed to regard justice as more sure and swift in England than in any other country. In that country the law is little influenced by public opinion: the court considers only the facts of the case and

decides the case on its merits. But in America there are numerous ways by which influence can be brought to bear on the normal process of law. Not least among such influences is public opinion. In the United States justice is too much tempered with mercy. So it is simply a good quality gone to extremes, that thus becomes an evil. The average American, too, has been much influenced by those scientists who regard criminality as due to disease; and the offender is viewed more as patient to be treated by experts than as devil to be punished or destroyed. There is, of course, something to be said for this attitude of American society, but it has its limits. In any case our contention is in no way invalidated that Japanese society is on the whole less criminal than society in California, and a greater influx of Japanese to that state would bring much better blood than the state appears to be either producing itself or importing from Europe. A glance at the immigration returns of the state shows that every year the Italians predominate. Possibly no country in Europe produces more and bolder criminals than Italy. Yet California swallows the camels from Italy and strains out the gnats from Japan. The State has even appointed an Italian as Commissioner of Immigration, a man whose son proved to be one of the most notorious criminals in the state. No wonder that Japan finds it hard to understand the Californian attitude. But California is not America; and some day the nation will awake to its mistake.

**Give Japan
A Chance!** America is looked upon by the world as the one country of unbounded opportunity, where every man has a chance to make the best of himself. Yet in that country the Japanese subject is not given the same chance as the European; for he is not permitted citizenship and therefore can take no part in national affairs. He does his work and pays his taxes, but he has no representation in the government. Taxation without representation is what led to the separation of America from the mother country, and is something that every true American honestly

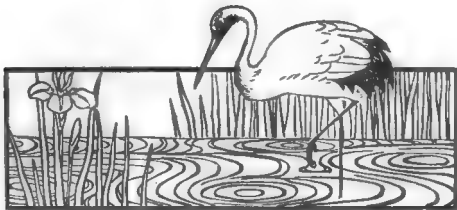
abominates. Are we to say that this is for himself and not for the other fellow? Shall all other nations be permitted rights of citizenship and Japan be singled out for isolation?

It is no uncommon thing for citizens of one country to become naturalized and come to something in another. Nowhere is this more true than in English speaking lands. Many of the greatest Britishers, such as Disraeli, Rothschild and Beit, were of alien origin; and in the British colonies, too, some of the most illustrious ornaments of bench and legislative chamber have been men of alien birth or blood. One of the greatest living Canadians is Sir Wilfred Laurier, a man of French blood. In South Africa General Botha, a Boer, holds the fort for Britain. In the United States the names of foreigners in high position are numerous beyond mention. No one can take upon his lips the names of Roosevelt, Riis, Schurz, Straus, Schiff, Loeb, Van Dyke, Rhincander and a host of others, without learning of greatness that is not wholly of Anglo Saxon parentage. In the United States to-day almost every department of government, almost every institution of learning, as well as the realm of industry, commerce and finance, show the names of great men of alien descent. The eminent surgeon who took one of the Nobel awards last year in America, Dr. Carel, is of French birth. One of those who made the most points in the Olympic games, was a North American Indian. The discovery of two recent chemical substances, *takadistase* and *andrenalin*, were made by the celebrated Japanese chemist in New York, Dr. Takamine, while other notable progress has been made in bacteriology by Dr. Noguchi of the Rockefeller Institute.

The absurdity of failing to give Japan the same chance as others is seen especially in the case of such men as the last named. To think that the lowest class of immigrant from Europe may take out naturalization papers in the United States, become a citizen and exercise the right of franchise, and take any place he is capable of in the affairs

of the nation, while men like Dr. Takamine are not permitted to claim even the right of citizenship, is too absurd for possibility in any modern state. It is irrational as well as unjust. There is no doubt that if Japanese citizens in America were accorded the same right as those from Europe in regard to naturalization they would make good with equal celerity. Japanese names would come to the front in municipal and national politics as well as in commerce and industry. One of the chief reasons why the Japanese as yet cut no figure in American life is simply because they are deprived of citizenship. In politics, and in labour unions, the Japanese are an unknown quantity, and now a negligible quantity, an invidious position that the unprincipled take advantage of to press home discrimination. The conditions to-day are too anomalous to obtain for

long. The Japanese in America are charged with incapacity for assimilation with American civilization; and yet they are not given the chance to try. Forced to remain aliens they naturally live as such. Shut out from the common rights of the citizen they are obliged to keep as a race apart. More than five centuries ago, when immigration between Japan and Siam was unrestricted and many Japanese went to that country, some of them arose to positions of high estate in the land of their adoption. One Japanese even arose to the position of Prime Minister of the kingdom, and others attained positions scarcely less eminent. When the Japanese in America are accorded equal rights with Europeans they will doubtless become equally, if not more, efficient in the nation's interests. Give the Japanese a chance!





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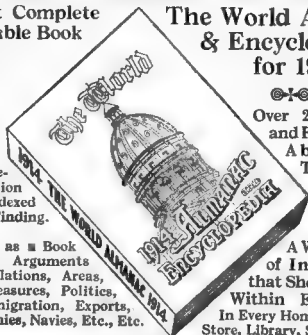
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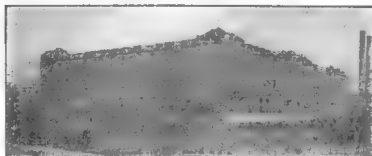
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VOLUME FIVE

MAY, 1914

NUMBER ONE

TAISHO EXHIBITION

By GOVERNOR MUNAKATA

THE grand Exhibition which opened at Uyeno Park on the 20th of March, and which is to continue until the 31st of July this year, is known as the Taisho Exhibition, because of its twofold purpose in commemorating the Coronation of our new Emperor and in showing to the world as well as to our own people the nation's development in industry and commerce. His Majesty has been from the first most earnestly interested in the enterprise, and the Imperial sympathy was practically shown in a donation of ten thousand *yen* from the privy purse to the promotion of the scheme. The formal ceremony of laying the foundation for the new exhibition buildings was held on the 31st of October last, the first celebration of the birthday of our present Emperor, constituting, as it were, the inauguration of the Taisho Era. The Exhibition opened under most favorable circumstances at the ideal season in Japan when the cherry blossoms are all out and the country like a fairyland. And what the beauty of returning spring represents in nature the coronation year represents in the heart of the nation, so that it is Spring all round. Many foreigners happily taking advantage of this auspicious event and favourable

season to visit Japan will have been able to see the country and people at their best and learn something of Japan as she is. They will have seen her not only in the bloom of spring but in the midst of her ceremonious joy where customs ancient and modern will commingle to a degree as interesting as it is informing to observant foreigners.

The Taisho Exhibition is possibly the greatest event of the kind ever held in Japan. The Osaka Exhibition held in 1903 was an elaborate affair, but it is eclipsed in substance and importance by the present one. The Taisho Exhibition is held under the auspices of the Governor of Tokyo-fu and the Mayor of the capital, with the patronage of His Majesty the Emperor and a host of prominent personages of the Empire, such as Prince Kan-in, who is honorary President of the Exhibition. The total outlay on the Exhibition has been only 1,500,000 *yen* but it is marvellous what the Japanese are able to produce for that amount of expenditure.

The plan and scope of the Exhibition are interesting and extensive. All the local municipal and prefectural governments of the Empire, as well as those of the Imperial colonies and dependencies,

are responsible for sending exhibits, so that every corner of the Empire may be fitly represented. This ensures a much larger exhibit than has been hitherto possible in Japan. The chief officials and managers of departments have been selected from among the members of the Prefectural assemblies and city aldermen's assemblies, so that everything will be efficiently done. The Superintendent-in-Chief of the Exhibition is Viscount Keigo Kiyoura, a member of the Privy Council, and as advisers he has 39 experts and assistants.

In addition, the business men of Tokyo organized an auxiliary association to assist the Governor of Tokyo in promoting the interests of the enterprise. Of this association Baron Sakatani, Mayor of Tokyo, is president; and Mr. Nakano, president of the Tokyo Chamber of Commerce, is chairman. The main objects of this auxiliary association are the giving of facilities to visitors, such as the furnishing of interpreters to foreigners and making their stay in Tokyo agreeable and profitable; also holding entertainments for special visitors and making their visit pleasant. It is indeed a splendid and efficient committee of entertainment and welcome for all foreign visitors who patronize the Exhibition.

The various departments under which exhibits are placed may be classified as follows:

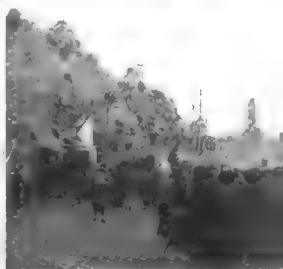
1. Education.
2. Fine Art, Arts and crafts.
3. Agriculture and horticulture.
4. Forestry.
5. Fishery.
6. Food and drink.
7. Metallurgy and mining.
8. Industry and chemistry.
9. Dyeing.
10. Manufactures.
11. Architecture and decoration.
12. Machinery, shipping and electricity.
13. Engineering and transportation.
14. Economics and sanitation.

These 14 departments are again subdivided into 180 smaller divisions, so that the visitor may have no difficulty in seeing the exhibits conveniently and intelligently. There is ample space for a fine array of the exhibits, which are disposed in 20 buildings covering some 96,560 square feet. The buildings are designated as follows:

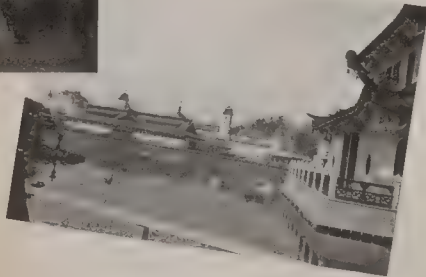
- Education Building.
- Fine Arts Building.
- Agriculture.
- Forestry.
- Fisheries.
- Industry.
- Dyeing.
- Mining.
- Machinery Hall.
- Hall of Motive Power.
- Hall of Transportation.
- Hall of Foreign Exhibits.
- Colonial Exhibits Hall.
- Zoological Building.

The larger buildings are nearly all situated in Uyeno Park and the others are at the Shinobazu Lake near by. The style of architecture is modern, representing various European types of building. Some buildings have retained oriental styles of architecture, as for instance the Music pavillion, which is in pure Japanese style. There are also buildings in Formosan and Korean architecture representing the colonies of Japan.

As to the number of exhibits they are simply immense. The number of applicants was nearly three times more than



TAISHO EXHIBITION: GENERAL



TAISHO EXHIBITION: GENERAL VIEW



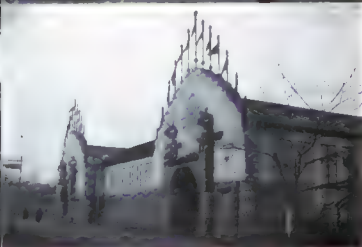
7

1. TEXTILES 2. KOREAN BUILDING 3. PHYSICAL CULTURE HALL 4. TR.

2



3



4

TRANSPORTATION

5. MANUFACTURES

6. MINING

7. MACHINERY

8

8. SOUTH SEAS

9. COLONIES

TAISHO EXHIBITION

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URBANA-CHAMPAIGN

could be accommodated, which speaks well for the universal interest shown in the Exhibition. This is especially so in the department of dyeing and industry. Only the best examples of the nation's products have been selected, so that the exhibits may be depended upon to reveal the truth as to what Japan can do.

In the foreign department the following countries are represented: Germany, America, England, France, China, India, Russia, Italy, Austria, Switzerland, Brazil, which are mentioned in order of precedence as to the amount of space taken. The largest Japanese exhibitors are Messrs. Takata & Co. and the largest foreign exhibitors are The American Trading Co.

The magnificent main gateway of the Exhibition is symbolic. The bronze statue in front is that of the late Prince Komatsu. It is 75 feet in height and is decorated above with patterns representing the three sacred treasures of the Imperial House. About the base are grouped busts of famous officials or officers of ancient and modern times. The inner side of the gate is decorated with various masks used in Japanese dances, and symbolizes Peace. On the two front pillars are carved figures playing the music of Peace. On thirty pillars about the main gate are draped the flags of all nations. Passing through the main gateway one sees beautiful fountains spouting cool water, and several pillars from the tops of which flows out the water supplying the numerous ponds and lakes. These towers are brilliantly illuminated at night, and in the day one's eyes are charmed by many flower beds here and there. At the foot of Suribachi hill is a pretty native-style building containing a tea hall; and in the gardens

there are numerous tea houses and rest houses where visitors can enjoy themselves. There is also a theatre where visitors can see representative plays of Japan without having to leave the grounds. For those who wish to hurry from any one part of the Exhibition to another an electric cable railway has been provided, running overhead. Side shows and amusements of every description are provided; among the more interesting is one entitled an expedition to the moon. One of the amusements halls is called the Theatre of Reminiscence, and represents the entertainments in vogue during the 300 years of the Tokugawa era. Another place the 36 famous gates of Yedo in ancient times, with paintings showing *daimyo* processions and the other interesting customs of old Japan. There is also a Chinese hall where one can see all kinds of Chinese theatricals and jugglery. Also there is a Siberian hall showing life in that part of Russia. The suspended cableway runs around the Shinobazu lake, and in the warm months visitors will enjoy themselves by taking aerial trips on this new style of transportation. In the menagerie all kinds of wild beasts are on view, exhibited on the plan adopted or invented by the famous Hagenbeck of Germany. Many of the animals are trained, and their performances are most interesting. Each animal is represented with a background illustrating his native haunts.

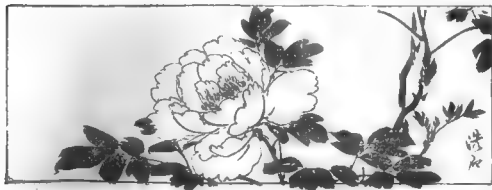
There is a special Hall representing the Tokyo municipality, its various enterprises and models, explaining city administration. There is a model of the city itself which is a clever piece of work. Another model shows the harbour of Tokyo as it will be when completed. The new harbour is to be constructed at

an outlay of some 20,000,000 *yen*. The model has lakes and rivers and harbour with water, and electric lights at the bottom of the water show the method of construction. The Japan-China Association has an exhibit showing the progress of trade between the two countries. There are other exhibits showing the charity and relief work of the city of Tokyo.

As awards in connection with the Exhibition numerous medals have been provided, the best of which has been taken by the painter of a picture representing the Exhibition from the main gate. In all, awards have been given to 82 persons for 186 pieces.

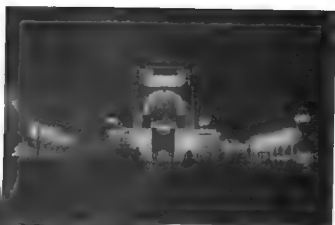
The fact that the Exhibition is held in Uyeno Park is in itself something to lend interest, since it is one of the most historical spots of old Yedo and one of the best centers to see the cherry blossoms at their best. Years ago the Buddhist Tendai sect established a temple in that region under the auspices of the great Ieyasu, the first shogun of the Tokugawa family. The spot became the burial place of the Tokugawa family up to the Meiji era. Other famous temples, such

as Nikko and Shiba, shared the same honour. The park is well wooded with pines, cedars and cherry, most of which are old. One of the first owners of the district was, Takatora Todo, *daimyo* of Uyeno in the Province of Iga, and he called the place after his feudal estate. In 1868 the last remnant of the forces holding out for the Tokugawa cause were defeated by the Imperial troops in Uyeno park. In addition to the mausoleum of the shoguns there is a bronze statue of Buddha and one of Saigo the hero of Satsuma. Most of the park is now under the jurisdiction of the Imperial Household. It contains the Imperial Museum, the Imperial Library, the Tokyo Fine Art School and the Tokyo Academy of Music. There is also a fine Zoological garden. The Shinobazu lake at the foot of the park has many historical associations and has had frequent reference in Japanese prose and verse for centuries. Beside the lake is a shrine to the Goddess Benten, who is supposed to have come from India, and in the water rise numberless beautiful lotus blossoms which remain in bloom all summer.





TAISHO EXHIBITION: OPENING DAY



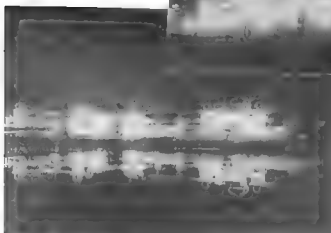
MAIN ENTRANCE



MACHINERY HALL



HALL OF AGRICULTURE



FOREIGN EXHIBITS

TAISHO EXHIBITION AT NIGHT

GENERAL PLAN TOKYO TAISHO EXHIBITION GROUNDS

- a Shincham Pond.
- b Benten Temple.
- c Kameido Bridge.
- d Statue of General Saigo.
- e Tomb of Shogun's Soldiers.
- f Kannon Temple.
- g Toshogu Temple.
- h Setyoken Restaurants.
- i Statue of Daikoku.
- j Statue of Prince Komatsu.
- k Fine Art Association.

- l Zoological Garden.
- m Fine Arts School.
- n Imperial Library.
- o Imperial Museum Office.
- p Hyokeikan (New Imperial museum building).
- q Imperial Museum Main Building.
- r The Annex.
- s Ryugasaki Temple.
- t Ryutsishi Temple.
- u Yeno Railway Station.

- 1. Machinery Building (540 tauho).
- 2. Power House (150 tauho).
- 3. Foreign Exhibits Building (1890 tauho).
- 4. Textile Building (1238 tauho).
- 5. Transportation Building (300 tauho).
- 6. Agricultural Hall (700 tauho).
- 7. Korean Building.
- 8. Formosa Building.
- 9. Hall of Manufactures (725 tauho).
- 10. Hall of Manufactures (1248 tauho).
- 11. Hall of Manufactures (725 tauho).
- 12. Hall of Mines and Metallurgy (277 tauho).
- 13. Forestry Building (277 tauho).
- 14. Fishery Building (277 tauho).
- 15. Education, Science and Arts Building (300 tauho).
- 16. Colonial Building (324 tauho).
- 17. Fine Arts Building (1060 tauho).
- 18. Special Building for Tokyo Municipality.
- 19. Cattle Stalls.
- 20. Cattle Stalls.
- 21. Exhibition Theatre.
- 22. Kihinkan (Reception rooms for distinguished visitors).
- 23. Exhibition Administration Building.
- 24. Exhibition Auxiliary Association Building.
- 25. Meeting Rooms for Exhibition Judge.
- 26. Bazaar.
- 27. Bazaar.
- 28. Bazaar.
- 29. Main Entrance.
- 30. Main Entrance.
- 31. Fountain.
- 32. Music Stand.
- 33. Music Stand.

(1 Tauho = about 36 sq. feet.)



TOKYO TO-DAY AND TO-MORROW

By BARON SAKATANI

(MAYOR OF TOKYO)

TOKYO of to-day is almost a new city compared with what it was ten years ago; and ten years hence it will be a still newer city compared with what it is to-day. The municipality has a scheme for remodeling the city on a grand scale, and when this is carried out Tokyo will be well worth the name of metropolis of the Far East. Indeed it will then compare favorably with any of the great cities of the world. In this scheme every citizen takes a deep interest, and anticipation of its achievement brings us all delight.

To appreciate what Tokyo is to-day and what it hopes to be in the near future it is necessary to take a glimpse of what the city was in the past. The city was originally known as Yedo, a name it bore during the period of the shoguns. At the commencement of the mediæval period the site now occupied by the city was a mere prairie, the plain of Musashi, which, however, was sufficiently interesting to find mention by several of the nation's poets, who were impressed by the beauty of the moon rising from the grassy plain of Musashi or sinking therein. The name "Yedo" no doubt came from a family of that name who owned the plain at one time. In the fourteenth century it was known as the district of Yedo; and in the fifteenth century the celebrated warrior Ota Dokwan built a castle there, which was thenceforth known as the castle of Yedo, the foundation of the present city and of our Imperial Palace. In the seventeenth century when Tokugawa Ieyasu took possession of the

Kwanto, or Eastern regions of the empire he established his court in Yedo castle, the city began to grow apace and commissioners were formed for the purpose of inaugurating a municipal government. Even in that day the new-born city was divided into various wards, and bridges and canals were provided for the convenience of the citizens. It is thus interesting to note that the municipal government of the city of to-day is a continuation of that established by the Ieyasu when he set up his chief city here on his march against the northern barbarians. The city of Yedo grew so fast and became so powerful that it was soon the chief city of the empire, and all classes of people, as well as great feudal lords, began to crowd into it. In the seventeenth century the city grew so fast that its limits had crossed the Sumida river. In 1653 the Yedo municipality established a water reservoir on the Tama river; and in 1657, taking advantage of the destruction of the greater part of the city by a conflagration, the authorities reorganized the various city districts, removing the mansions of the feudal lords to appropriate positions, and placing the Buddhist temples for the most part in the suburbs. The rapidly growing population by this time extended quite beyond the Sumida river, and the districts of Honjo and Fagagawa were organized. Even in those early days the *Machikwaisko*, or city ward office, was established, which has continued to the present day. From this time onward for one hundred and thirty years Yedo was at the height of prosperity, expanding until there

were 1,675 distinct streets, or 40 more than at present. During the latter part of the nineteenth century when the question of opening ports to foreign powers was under consideration, the center of interest and discussion was in Yedo. It was not until public opinion in Yedo turned against the existing régime that the power of the shogun began to decline. Those were exciting times in Yedo, so much so that the many feudal lords who had mansions in the shogun's capital, began to send their wives and children away to their country estates, in terror of what a day might bring forth. After the fall of the *Bakufu* the *daimyo* of Yedo for the most part returned to their estates, and the prosperity of the city began to decrease. For some time the hopes of Yedo were in the balance. But revival came when in the 7th year of Meiji the Emperor issued the following proclamation:

"We hereby issue our personal decision as to certain matters of state and the government of the people.

As Yedo has been the great stronghold of the nation and withal the most flourishing city in the Eastern part of the empire for some time, We shall remove to that city and carry on its administration. But henceforth the name of the city shall be Tokyo, or eastern capital. This step is taken because We impartially regard the whole nation as one family; and it is Our pleasure that the entire nation shall so understand the matter."

From this time onward the prosperity of the city was assured. Tokyo was now established as a prefecture; and in October of the same year his Majesty removed from the old capital at Kyoto to the new capital at Tokyo, which was then announced to be the metropolis of the Empire. The Ward Offices were now reorganized and placed on a more modern footing, including the management of the engineering department of the city. The old police districts were abolished in the 7th year of Meiji and the city was divided into 15 wards and urban districts, to each of which a warden or headman was appointed. In the 15th Year of Meiji, as a result of a general

reorganization of cities, towns and villages throughout the empire, Tokyo was again put through a system of municipal reform ensuring a greater degree of self-government. Hitherto the city had been under the special supervision of the Governor of Tokyo prefecture, resembling somewhat the municipality of Paris. In the 31st year of Meiji Tokyo municipal government was thoroughly modernized, and the first mayor, the late Mr. Hideo Matsuda, was appointed, who was succeeded by the Hon. Yukio Ozaki; and I myself am the third mayor.

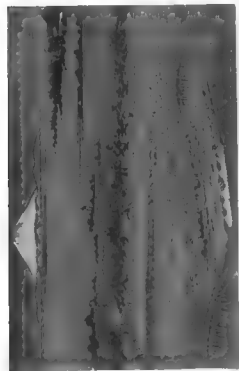
As to the government of Tokyo, there is first the Municipal Assembly, which is composed of 75 members, and is the means by which the will of the citizens is expressed and enforced. The Mayor is vested with the right of calling the Assembly together whenever he deems it necessary for the transaction of business. In addition there is the Municipal Council, which comprises the Mayor, the deputy mayors, certain honorary councillors and City Councillors. The Municipal Council is the means whereby the will of the Municipal Assembly is put into effect. Then each city ward has its own Assembly as well; and the Ward Assembly decides the business of the Ward. The Mayor has the general supervision and control of the whole city; and all the subordinate powers do duty under him. He is assisted by three deputy mayors and two honorary councillors, chief and assistant treasurers, numbers of committees and assistants of staff, who carry out the directions of the Mayor. Under the three deputy mayors are three divisions of city government with four departments under each division:

First Division: (a) Miscellaneous Department, (b) Education, (c) Finance, (d) Street Improvement.

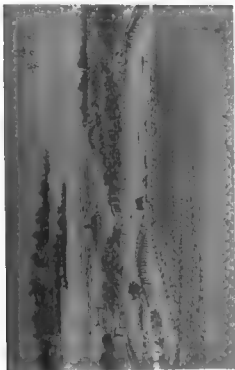
Second Division: (a) Sanitary affairs, (b) Waterworks, (c) Commerce, Industry, Statistics (d) Accounts.

Third Division: (a) Highways, (b) Bridges, (c) Rivers and harbours, (d) Construction and repairs.

There are also special departments, such as the Electric Bureau, which manage city enterprises and interests. In

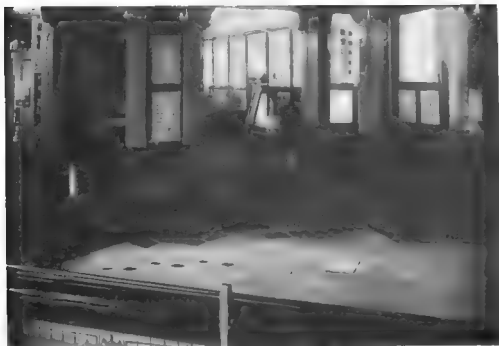


SITE OF OLD YEPO BY HIROSHIGE



TOKYO FROM MOUNT ATAGO





MODEL OF TOKYO CITY



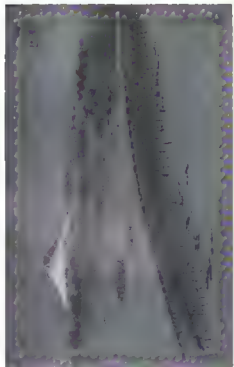
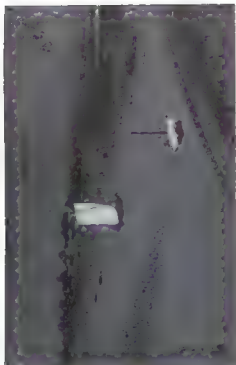
MODEL OF TOKYO HARBOUR



MATSUCHIVAMA FROM MUKOJIMA, OLD AND NEW



NIHONBASHI, OLD AND NEW



AZUMA BRIDGE, OLD AND NEW



RYOGOKU BRIDGE, OLD AND NEW

this way works like the extension of water supply, tree planting, asylums, hospitals, charities, libraries and so on, are attended to.

With the growth and improvement of the city the revenue has naturally increased. In the 31st year of Meiji it was only 6,250,000 *yen*, and the expenditure about 3,350,000 *yen*. To-day the revenue is estimated at 31,320,000 with an expenditure of 27,600,000 *yen*. Thus our revenue and expenditure is from five to eight times what they were some time ago.

But the Tokyo of to-morrow will undoubtedly be a still more progressive city. The configuration and make-up of the city is so vast and varied that it is quite a world in itself. Compared with great western cities like London, Paris, Berlin, Vienna, St. Petersburg and New York, Tokyo has some natural advantages that make it a place of interest and beauty. To begin with their is the incomparable sight of Mount Fuji in the background, while toward the East rises the fair Mount Tsukuba. And beyond the expansive bay that fronts the city there looms the blue ranges of the Boshu and Shimosa mountains. The river Sumida flows through the heart of the city, a stream of many historic and poetic associations. Within the compass of the city, about 30 square miles, there are scenes numerous, varied and beautiful as well as historic. On every hand are picturesque hills and valleys, groves, parks, ponds, lakes, streams innumerable. Withal there is a mild climate and things Japanese enough to make the city a place of intense interest to the observant. There is thus all the material for even still greater attractiveness, as soon as we can find the time and means to do the necessary touching up and general improvement.

Among the many improvements we hope to carry out in future are harbour reconstruction, water supply, sewage, repair of roads and streets, all of which require an enormous amount of expenditure very difficult for a poor country to afford. But since all such undertakings are to be ranked as productive enterprises we are assured that they can be

done. The population of Tokyo, now increasing at the rate of over 100,000 a year, is at present nearly 3,000,000, and in a few years hence it will be as populous as some of the greater western cities.

We say there will be great changes in Tokyo ten years hence, but even now almost every week sees some important change for the better. New parks are appearing, and old streets are being turned into those of a modern city so fast that in a few weeks certain places seem like transplantations from some occidental thoroughfare. Ten years ago most of the Tokyo streets were so narrow there was not room enough for the electric cars to run, and there were very few big modern buildings. Numbers of streets have now been widened and the electric tram service covers almost every part of the city. Buildings in European style are rising on every hand. If things continue to change at this rate for the next decade the transformation will be nothing short of marvellous.

By that time Tokyo expects to have a new modern harbour accommodating the great ships of the ocean; and the city will be drained by a system of modern sewage that will render epidemic a thing of the past. Even now the drinking water of Tokyo, supplied from a pure stream on the Tama river, is as good as that of most western cities, and people are able to drink it without boiling. The supply, however, is not quite adequate, especially in seasons of drought; and to relieve this, work is now under way for extension of water supply, the contemplated increase being 19,000,000 cubic feet per day, even if there be no rain for a hundred days. The new reservoir is to be constructed at Murayama, about an hour's ride by automobile from Tokyo. There is a village there now, but if any one cares to see it he had better do so soon, for it will not be long before the site will be covered with a lake of pure water. From this reservoir will run a wide road to the capital, and the scene will present a picture of beauty not unlike what one sees at Lake Hakone. Tokyo is changing faster in the suburbs than in the city proper; and as most of the environs are beautiful and

full of historic associations they will continue to grow in favour as residential districts. In the south-west side of Tokyo there is a district known as Inokashira with a picturesque pond, which was a source of water for Yedo in the Tokugawa period. Around this pond there are pretty groves, formerly a reservation of the Imperial Household, but donated to the city by the late Emperor. The city has decided to turn the spot into a park for the public; and when this is completed it will no doubt become a great center for recreation. Near the source of the Tama river also there are fine forests which belong to the city, to which others will be added; and these will be made recreation grounds for

citizens and a forestry plantation where trees from Europe and America will be planted. This forestry work will also greatly benefit the city water supply, and provide an income of some 200,000 *yen* annually from sale of trees. It is my ambition to make it a preserve where such wild animals as hares, wild boars and others may thrive, as well as birds of all kinds, so that city people may enjoy hunting there.

I have given but the barest outline of what Tokyo has in mind for the future, all of which we hope to accomplish at no distant date; but there are innumerable important details of our city plans which I have not been able to mention at all.

LOVE

Ima wa tada

Omoi tayenan

To bakari wo

Hitozute nara de

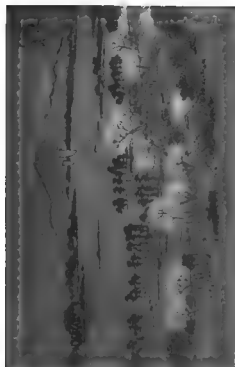
Iu yoshi mo gana.



If we could meet in privacy,
Where no one else could see,
Softly I'd whisper in thy ear
This little word from me—
'I'm dying, Love, for thee!

—Michimasa (1030 A. D.)

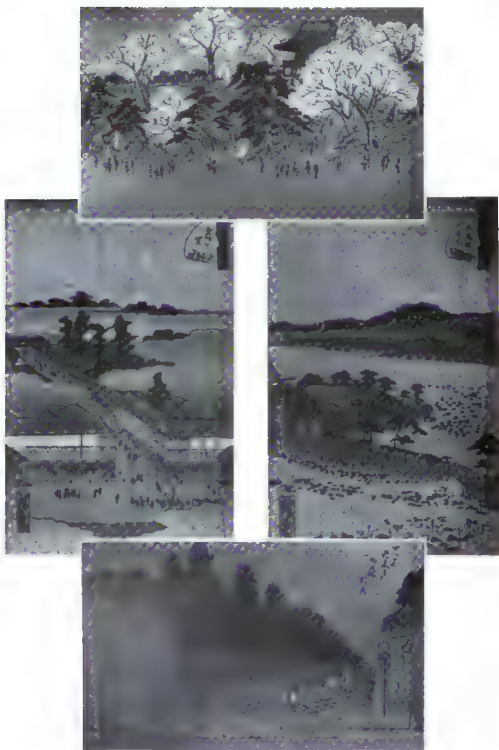
Trans. by W. N. Porter



OLD AND NEW NUKOJIMA



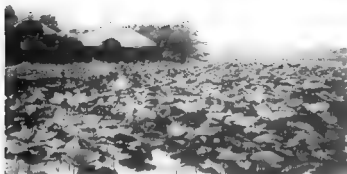
OLD AND NEW MIMEGURI



PICTURES OF OLD TOKYO BY HIROSHIGE



NEAR BABASAKI



LOTUS POND



KASUMIGASEKI



YOTSUYA

TOKYO TODAY



JAPANESE COURT LADIES

JAPANESE COURT LADIES

THE arrangements of the Imperial Palace in Tokyo are presided over by a number of Court Ladies, who, from looking after the private apartments of Her Majesty the Empress, extend their influence in all directions. These ladies are of two ranks, the higher officials and their subordinates, under whom are the regular servants of the palace. The upper class Court Ladies are subdivided into the following grades: *Tenji*, *Gontenji*, *Shoji*, and *Naishi* or *Myobu*, the latter covering all the subordinate ladies. Each Court Lady has two or three assistants under her, called *ochakumi*, or waitresses, most of them being no more than 16 years of age.

The Court ladies of the higher rank are always the daughters of peers of the realm, especially of the old Court nobles. The *Jochokwan*, or chief of the *Tenji* ladies is the highest in rank, and waits in person on their Majesties the Emperor and Empress. She is the chief means of communication between various members of the Imperial Family, such as the bearer of documents from the Empress to the Empress Dowager. She also acts as adviser to Her Majesty the Empress on affairs in general. Moreover all orders of the Empress to other ladies are given through the chief Court Lady. The *Naishi* lady is often delegated by Her Majesty to act on her behalf at fêtes and meetings of various kinds. This lady also makes calls for the Empress on the Princesses of the Blood and other important personages, to whom her Majesty may owe obligations or wish to pay respects. The duties of the ladies of *Myobu* rank include dressing the hair of

the Empress, copying her letters and poems, and so on. The ladies of subordinate rank can go no further than the *Omoshi-guchi*, or entrance to the private apartments of the Emperor and Empress; and all their communications with their Majesties are through the ladies of higher rank.

The Court Ladies have their own private apartments in the Imperial Palace precincts, each having private rooms of her own, all of which are furnished in pure Japanese style with the usual *tatami* floors and beautiful natural wood finishings. There is a *hibachi* in the center and a tea cabinet of red sandalwood near by. A dressing table of paulownia wood stands near the wall. In the dressing room also stands a handsome clothes-rack of varnished cinnabar, where their exquisite robes are draped, ready for use. Each Court Lady has her own separate kitchen and can order food according to her tastes. Within the Palace enclosure are shops to supply the Court Ladies with the more common necessities of daily life. In the compartments of the Court Ladies are innumerable corridors and rooms; so that new maids take a very long time to know them, and are continually getting lost. As the gorgeously arrayed occupants of these quarters move up and down on their rounds of duty, some robed in foreign dresses of the latest Parisian cut, and others in exquisite native costume, each with her attendants proceeding before and behind, the scene is picturesque in the extreme.

The manners and habits of these Court Ladies, it is scarcely necessary to say,

are the most refined and cultured to be seen in the whole Empire. They have to observe time-honoured ceremonies of physical purification; and their work is not altogether easy, as the miles of corridors they have to traverse daily in their rounds of duty leave them ready for rest when the moment of dismissal comes. They have their amusements, but they are seldom more enlivening than games of poem cards and other diversions in season.

NIPPON

He who goes to Nippon
Must travel night and day,
Must set his face to rain and shine,
His eyes to blue and gray,
For wind and sky and changing sea
Are with him all the way!

When he comes to Nippon
He comes to magic spells;
The glory of her ancient shrines,
The music of her bells,
The fairy quaintness of her streets,
Her lovely wooded dells.

Oh for the placid pagan days,
The mystery of nights,
The lotus and the cherry bloom,
The twinkling lantern lights;
Oh for the haunting smile of her
Who sets the heart to rights!

Winifred Webb

A YEAR OF ETHICS

By Y. MIZUKURI

THE ethical voice of a nation is heard in its actions, and in its attitude toward events and circumstances. In Japan the attitude of the people toward politics and other public questions reveals the nation's underlying convictions as to right and wrong as clearly as any other test. The year just past has in this respect put Japan to the proof as fully as anything could well do; for the national consciousness was deeply aroused and the people gave vent to their sentiments with no uncertain voice. At the beginning of the Meiji era, as Dr. Anezaki once remarked, the people set out with high spirits to make a new Japan, but as affairs of state gradually fell into bureaucratic hands the people became depressed and gloomy toward the end of the period. The main inspiration ceased to be human; it was now a mere matter of obeying rules and regulations. The individual became absorbed in a mechanical system. This inert, mechanical atmosphere in which all personal motive and initiative are lost in mere obedience, must change if Japan is to develop and grow to be what she is destined to be. It is to some extent as much the fault of the people as the government; for we are too prone to confidence in formalities and conventions. We, for the most part, forget the essence within, the national consciousness behind all. True civilization gives the individual ample scope for development, though not at the expense of the community. The Japanese have not yet had opportunity for a full and perfect expression of personality.

But that time is coming, we hope.

In this development of individual and national personality what is to be the guide? Can a nation's ethical evolution make wholesome progress without religion, for instance? One of our modernists, Dr. Ukita, appears to think so. According to him the new morality is independent of religion. It transcends even the state, and must seek its basis in the mind of each individual. The foundation of ethics is in the feelings and instincts of men and women. Yet one must suppose morality cannot consist in each doing what is right in his own eyes. Communal approval must to some extent be necessary. If we are to fall back on the instinct of man as a basis of morality it surely must be an instinct under instruction and good influence, which involves something beyond itself. Dr. Ukita is not satisfied that we should conclude him advocating mere naturalism; for he speaks of *qualities* of virtue condemning what he calls slavish virtue; he asserts that true virtue is based on man's free will and must have relation to judgement as to what is good and what is evil. He holds, however, that virtue must be the expression of individual conviction and not the result of mere convention, if it is to be worthy of the name. With this one can have no fault to find, provided he means enlightened conviction. There is no doubt that perfect moral freedom produces the highest form of morality.

Surveying the nation, and especially the political world, in the light of these

convictions, what do we see? Something to bewilder us, certainly. Nowhere is the authority of personality seen so conspicuously or to such advantage as among leaders of State affairs. If it is lacking there the whole nation feels the loss at once. To the leaders all the rising generation looks for example; and if the youth of the empire should be led astray the nation is greatly injured. The character and companions of one at the head of national affairs should be such as to inspire confidence everywhere and among all. We have seen men rise like meteors on the political horizon and then as rapidly pass ingloriously away, simply because they did not have the virtue sufficient to endure the test. Such events have taught us the necessity of political morals, and the importance of ethics in state affairs. Men of doubtful ethical principles cannot be trusted with the destiny of the Empire. Japan should inaugurate the Taisho era by taking her stand on the era name and insisting that none shall be entrusted with state affairs who have not proved their capacity by their moral character. Thus the paramount issue of the year has been this question of the necessity of ethics in politics and government.

The worth of our ethics will again be put to the test in regard to how we adjust the woman question and treat the mothers, wives and daughters of the nation. It has been said that the woman of the Meiji era was to her husband as the moon to the sun, but that the new woman wants to be the sun also. Of course woman is entitled to development of personality and character just as man is, and her virtue also must consist in free action according to enlightened conviction and not under pressure. Reason

and judgement are as essential in adjusting relations between men and women as elsewhere. Before we can have the woman question settled on a hopeful basis no doubt reforms are necessary. There should come reform in regard to sex morals in which the sexes shall be equal; there must be social equality also. Woman should be entitled to economic independence and in some reasonable measure to political rights. It should be recognized that the woman is the companion and help-mate of man, and their interests should never conflict if both are acting rightly.

Another question which the year has brought to light in relation to national ethics is, as to where the seat of national authority lies. This question was fully ventilated in an excited controversy between Dr. Minobe and Dr. Uesugi, the former contending that the State is the seat of all authority, while the latter asserted that authority inheres in the sovereign alone. On the one side it is held that the government represents the voice of the nation, and that the government is unthinkable without this; while the other side regards the government as merely an institution of the Ruler to facilitate the enforcement of the sovereign will. In other words the Imperial Diet is merely a legislating machine with no real executive authority or power. Dr. Minobe holds that the Diet, on the other hand, is the people's means of expressing their will, which is the will of the state. Between these two points there is a world of difference. The public attitude toward this question shows much mental confusion, and a cowardice that fears to give an answer one way or the other. This attitude is of great ethical significance, since it reveals the need of moral as well

as political education. No doubt it will be a surprise to western people that such a question should be open to doubtful debate and still more doubtful conclusion or no conclusion in a country supposed to foster constitutional government.

The same haziness prevails in the realm of education and religion. The nation appears uncertain as to whether it can do without religion, and is not quite sure as to the real meaning of education, especially its bearing on morals and ethics generally. There is no doubt that whatsoever is not of truth shall fail and come to naught. No matter what Japan teaches her people they will in time learn what the world believes, and they will take whatever appeals to them as nearest the truth. It is the duty of the nation to compare its convictions and teachings with those of the intelligent nations of the world, and instruct the rising generation according to what seems most true and virtuous to the good and great. All attempts at being different from others, merely for the sake of being different, are bound to fail and injure the nation, which will only come to lose confidence in its instructors. Religion and education should therefore be in agreement; and one thing they must above all others unite in is the support of loyalty, patriotism and the Imperial Cause. It is not desirable we presume that religion and education should amalgamate, but they should go hand in hand promoting the same ends. The progress of natural science, instead of separating man further from nature, has but shown how close man is to nature, and the mystery beneath all. It is the business of religion to do what it can in explaining and using this undoubted mystery for the good of man. Into the mystery

itself science does not pretend to penetrate.

Another test of our ethical status will be our manipulation of finance. Our enormous national debt will give us plenty to do in this direction, so that by the time we dispose of our burdens we should be expert financiers as well as experienced teachers and liverers of ethical truth. Questions of capital and labour have only just begun to occupy our attention, but as time goes on these are sure to become more acute. Our increasing industries, with accumulation of capital and fondness for luxury and pleasure, our trusts and stock companies, our rush from the country to the cities, and the increasing gulf between poverty and wealth, will all have their effect in putting us to the test ethically. And the root of most of our difficulties even now will be found to be moral. Some of our ablest thinkers are agreed that for a solution of the gravest questions that confront the nation we shall be obliged to look to moral and ethical education. The heat of the battle is along the lines of competition; and here the influence of moral and ethical considerations is paramount for satisfactory results. And the competition is not only among ourselves; we have come into competition already with other countries, not least of which is the competition of race and labour in California. Without due regard to ethics how shall we know when to insist and when to concede, when to refuse and when to give way, as right and justice demand. A special feature of the Japanese mind is its unwillingness to face or admit defeat. Such a people are in more need of rational and well-tried ethical principles than a people differently constituted. We are too apt to forget that

competition now-a-days is not the old merciless crushing process of ancient times: it is tempered by communal considerations, and in America where the state is overseeing all competition and insisting on fair treatment, we shall have to abandon our old-fashioned notions and habits.

All effort, ethics and everything else we suppose, are of no use but as they promote the welfare of man. Religion promotes man's welfare directly and labour indirectly, ethics being the principle that pervades all, representing the character of the individual. This should be the flower of all human activity. The unique wisdom of Jesus Christ is seen specially

in the way he utilized all human activity for the creation of manhood, the excellence of human personality. All views of life and ethics that treat man as a chattel or an animal, or as a mere machine, are false and detrimental to civilization. Ethics must see to it that all men are afforded an environment fitted for the drawing out and development of the best that is in them. Because the past twelve months have brought these subjects prominently to the fore, causing the whole nation to think anew ethically they must be regarded as a year of supreme importance in the nation's progress.

ALONE

Morotomo ni
Aware to omoye
Yamazakura
Hana yori hoka ni
Shiru hito mo nashi.



In lonely solitude I dwell,
No human face I see;
And so we two must sympathize,
Oh mountain cherry tree;
I have no friend but thee.

—Abbot Gyosen
Trans. by W. N. Porter

JAPANESE MINERS

A village of miners in Japan does not look very different from the motley collections of shacks one sees in the mining towns of western America. There is the inevitable long winding street, feeling its way around the bases of giant hills, lined with the same rudely constructed habitations. One difference is that while the American mining shack is almost invariably of wood, the Japanese shack has adobe walls and thatched roof. In addition to the individual huts for families the Japanese mining town has larger huts for foremen and their gangs. Rough *tatami*, or straw matting, may be on the floor, but the ceiling is open to the roof, and there are no apartments. The *o-naya*, or large shacks, are for the most part inhabited by single men, while the married men have the *ko-naya*, or small huts. One Japanese mining town is as like another as two peas. It must be admitted, however, that the miners working under the Mitsu Bishi and the Mitsui companies are better housed than those working for other companies.

The gangs living in the larger mining shacks are not all the same in number, ranging all the way from a dozen to one hundred, according to the size of the shack. The boss, or headman, of a shack is quite an important person, and his importance increases with the size of the hut he rules over and the number of the men under him. For occupying the position of head he gets a percentage of the men's wages, and with a big gang, he lives the life of a lord. As a ruler he is absolute, and enforces his will as law. In some cases the headman is appointed

by the head office of the mine; in other cases he is elected from among his fellows in the gang. They usually like to select a man whose rule will prove benign and just. Physical as well as mental strength must be an essential qualification for office, for moral suasion is not always his most effective way of maintaining discipline in the shack.

Japanese do not as a rule like the life of a miner; and in such places as Tokyo one sees placards calling for mine labourers. Agents too are always on the look out, and if they see a man wandering about with apparently nothing to do, they at once approach him and try to persuade him to go to the mines. The agent receives a commission on each hand secured for the mine. For this reason it usually happens that miners are fellows that have failed in almost every other calling in life, mine labour being a man's last resort. Some of these otherwise useless mortals become very good miners after some training and experience.

A distinction is made between copper miners and coal miners, though in some ways the work interlaps, such as the work of those who build supports in the mines. Pick men, diggers, blasters, drillers and carriers all have their respective duties that vary somewhat according to the nature of the mineral.

Mine workers in Japan usually work in three relays, much the same as in other countries, the hours also being the same. The wages of the lowest workers are about 40 *sen* a day, and range all the way up to 2 *yen* a day for the most expert foremen. The Japanese miner is

not much more thrifty than his fellows of the same class in western mining camps. As soon as he gets his wages he has debts to pay, and the rest he spends on saké, gambling and *gisha*. Of the various holidays and festivals he takes full advantage to have the time of his life.

The Japanese mine is also similar to western mines. There is usually an entrance tunnel running straight for a mile or so into the mountain; then a sudden drop of 60 feet or more through a boring three feet square, from the bottom of which passages radiate in all directions, until the mine is something like a honeycomb. Each passage has to be kept closed except when passing through the door, lest wave motion from blasting should burst ear-drums. In mines of this description the men go up and down along wooden ladders; and when one is about to ascend the shaft, he calls out to let nothing come down while he is on his way up, at the same time holding a small lantern in his hand as he proceeds up or down.

The miners have many superstitions, among them being the belief that the souls of all unfortunate enough to have been killed in the mine, remain in the gloomy passages and corridors watching the operations of their remaining comrades. These disembodied spirits are known as *shiki-rei*; and every shaft has its own sad tale to tell. The experience of living and working day after day in those ghost-haunted caverns deep under the earth has a queer effect on the men, making the miner a type in himself. If a miner's lamp suddenly goes out he believes a spirit has extinguished it. Sometimes when a miner's light goes out he fails in the attempt to light it, and he wanders about lost in the passages. This misfortune is the result of ghostly influence. In the deep darkness he fancies he hears the voice of the unhappy spirit, faint as the music of a mosquito, saying "fire, fire, fire; I want fire!" After a man has been lost in the infernal darkness of the mine for several days he comes

out weak and emaciated, like one inured to the companionship of spirits. There is probably some remaining influence of the rough life of miners in early days. Then the existence of a miner was precarious in the extreme. Quarrels among them were frequent, and often murders took place. The bodies of those killed by accident or the hand of their fellows were not treated to decent burial, but often lay at the bottom of some unused shaft out of the way. As the miners proceed down the dark passages sometimes phosphoric reflection is seen on the rocky floors; and this is said to mark the spot where the bones of the dead lie in decay. Thus the spirit of bygone cruelty and savagery still to some extent pervades the air of a mine, and fills the men with gruesome fears and fancies all their own.

Like all Japanese labourers, the miner sings as he works, the pick man, for example, keeping time to the rhythmic exclamation of himself and his comrades. Drillers also do the same. The following is an example:

*Kofu-sama to wa
Shirasu ni mayota
Kikaba oku-yama
Koya sumai!*

O the jolly miner,
A likely lad is he;
Unconsciously I loved him,
But now beyond the mountain,
I hear he roams afar,
And in his own shack dwells!

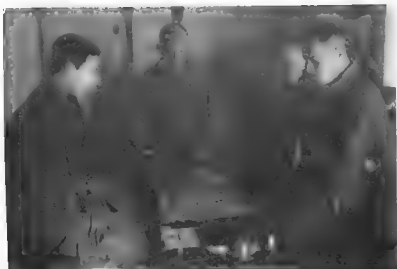
The above song in the original shows the common sympathy of miners for each other: their fellow-feeling and desire for popularity. The next one indicates the miner's recklessness in the expenditure of money:

*Muko toru wa
Kofu-sama ja nai ka?
Kane ga koboreru
Tamoto kara!*

Who goes there,
Money dropping from his sleeve?
Isn't it Mr. Miner?



1. COTTAGES 2. PARKS 3. HOSPITAL 4. SCHOOL
5. WOUNDED 6. UNDERGROUND



JAPANESE CHIESS

JAPANESE CHESS

By G. KEIMA

JAPANESE chess, commonly called *shogi*, like the game of *Go*, was originally introduced from China, many centuries ago; and though it has diverged, from its Chinese prototype to some extent, the two games have a feature in common that distinguishes them from all other varieties. The rank on which the pawns are posted is occupied by only two pieces, called *hisha* and *Kaku*; and on either side of the king are two pieces called *kin*. In the Japanese game there is no queen, nor any piece of similar attribute. There are 81 squares on the chess board; and the game is played with 20 pieces on each side, distinguished not by a difference of colour, but principally by the ideographs upon them. Though the movements of the pieces resemble in most respects those followed by the western game, there are ramifications unknown to the latter, introducing elements that would puzzle even the most expert player of the occident to trace the move which cost him a defeat.

The Japanese were undoubtedly first drawn to the game for the same reason that they were attracted by *Go*, namely its military possibilities; for it is believed that at first it had pieces resembling horses and men. Just when it first appeared in Japan is not exactly known, but there is mention of its being played in the reign of the Emperor Konoye

about the middle of the 12th century. The game continued to have a vogue all through the Tokugawa period, though it was never so popular with the higher classes as *Go*. However, the shogun, Ieyasu, was known to have pensioned an expert in *shogi* named Ohashi Sogei, the same as the great *Go* professional, Sansha. The Ohashi family continued to stand at the head of the professional *shogi* players for centuries; and at present Ono Gohei is the representative, being an expert of the ninth degree, and therefore what is called a *meijin*. Under him there are other experts of lesser degree, such as Kosuge, who holds the 8th degree, and Sekine of similar grade. These professional players are said to be able easily to make a living out of the game.

Chess is understood by almost everyone in Japan. The very coolies at the corners of the streets, while waiting for something to do, improvise, out of comparatively nothing, means to play a game of chess; and though the game is professedly despised by the upper classes, it has many experts among them, Count Yoshikawa, for example, having taken the 3rd degree. There is now in Tokyo a corporation known as the *Shogisha*, which controls all professional chess games.

The board on which Japanese chess is played is arranged as follows:

SHOGI BOARD

Kyo		Fu				Fu		Kyo
Keima	Kaku	Fu				Fu	Hisha	Keima
Gin		Fu				Fu		Gin
Kin		Fu				Fu		Kin
O		Fu				Fu		O
Kin		Fu				Fu		Kin
Gin		Fu				Fu		Gin
Keima	Hisha	Fu				Fu	Kaku	Keima
Kyo		Fu				Fu		Kyo

O is the king, *keima*, the knight, *hisha* the rook, and *kaku* the bishop,—or pieces having movements like them. *Fu* is the pawn. The movements of the *kyo* also resemble those of the rook, but are confind to the single rank on which it stands. *Gin* and *kin* are not found in western chess. *Gin* moves one square diagonally at a time; also one square forward. If removed from its original position, it can retreat one square diagonally only. *Kin*, besides having similar movements, has also the power of moving one square on each side of itself, but it cannot return diagonally. The object of the game is, as with us, to checkmate the king. The player must move to guard the king, and when he loses his king he has lost the game. The *hisha*, which corresponds to the occidental castle, is of first importance in defending the king; and in all defensive operations it can lead the attack in any direction, but it can never move diagonally like the king, but then it has the advantage of being able to jump forward any distance. *Kaku* like *hisha*, is an officer that can fly in any direction diagonally; and the *kin*, or gold-braided generals, may jump in any direction

forward but are permitted only one direction for retreat, namely stright but never obliquely. *Gin* is a silver-braided general who may move as the gold, except not straight back in retreat. The *yari*, or spears, can move forward any direction; and the *fu*, or common soldiers can move forward only one step or space at a time, as a vacancy happens. It must be noted that with the exception of the king and the gold general, the chess pieces upon entering the enemy's position should be placed upside down: that is as soon as they reach the third line. In such an attitude they acquire the power of the gold, and are called *narikin* (turned to gold). In this way the *hisha* or the *kaku* may be moved as the gold, at the same time retaining their own powers of movement. Men captured are used to assist attack on the adversary's position. When a chessman is placed in such a position as threatens to capture the king a hint is given, known as *ote*, or king's point, and the king moves away, perhaps only to be attacked by another man, when another *ote* occurs, and so on. When the king is finally invested so as to find escape impossible the day is lost.

HOTELS IN JAPAN

By AISAKU HAYASHI

"THE hotel seemed to me a paradise, and the maids thereof celestial beings." So wrote Lafcadio Hearn; and the great English writer on Japan goes on to say, that he "ventured to seek comfort in a European hotel, supplied with all 'modern improvements.'" But he fled from the open port back to a Japanese inn where "once more at ease in a *yukata*, seated upon cool, soft matting, waited upon by a sweetvoiced girl, and surrounded by things of beauty," it seemed to him "like redemption from all the sorrows of the nineteenth century."

I wonder, if Lafcadio Hearn entered one of the European hotels of to-day, would he be satisfied? I have also wondered frequently what the tourists' first impressions are after leaving the splendid palaces of steel, marble and concrete, across the Pacific and putting up in Japanese hotels?

Most tourists, including the "*Enfants gâtes*" of the Ritz-Carltons and Savoyes and Plazas are satisfied more or less, and many of them—especially those, who come out via ports and taste hotel life during their journey—declare that hotels here are much better, than expected! There are shortcomings of course, but what hotel in the world, I should like to know, is faultless in the eyes of tourists?

The hotels in Japan, particularly hotels run in European style, are more or less satisfactory notwithstanding the countless contrary arguments of well-meaning advisers, who take special pains to visit the Far East in order to criticise hotels and proceed to do so as soon as they have spent the first night under our hospitable roofs.

The point is, that these gentle critics, including sometimes people interested and well-versed in hotel matters, do not consider how our so-called "European hotels" came into existence in Japan. They forget the evolution of hotels in

Europe; they forget that the French *chef's* grandfather was also a *chef* and the German waiter's uncle owned a hotel and that the Swiss-porter's ancestors all followed the same "honorable" calling. Hotel business in Europe and in America developed, and it had time to develop to what it is now. But how has it been in Japan?

When Japan adopted and began to assimilate what we call "Western civilization," only half a century ago, she must have astonished not only the whole world, but herself also. With reference to the hotel business she found herself in a blind alley. The ports were opened to the world; railways and factories were built and foreigners came to the country. As these foreigners had to be accommodated somewhere, the "European hotel" sprang into existence. It was built, furnished, opened and crowded with visitors practically overnight. I believe this explains its defects in most cases. Running a hotel is not quite so easy as many people think, and one can but admire the pluck, ability, patience and organizing power of the first foreign managers, French and German, and in many cases the Japanese, who started to meet the need of the time with purely Japanese help.

Managers in Europe engage a waiter or a cook, and if he is not up to his duties, they simply engage another waiter or another cook. There are plenty of them everywhere. Japan has no agencies, there is no Madame Dollarovitz, who sends you expert heads of departments and incidentally charges them half a month wages for securing a position. You simply have to train the help yourself. In addition to that, the Japanese when taking up hotel work, is handicapped in every direction. He comes into a strange land, although he remains in his native country. The hotel is too big; the rooms are different, the

food is different, the clothing is different from all he has seen before. His duties consist of preparing food, which he does not eat, dusting and caring for furniture which he does not use, waiting on people generally who expect him to speak French, English, and German and to be agreeable, obedient and industrious, as their servants are at home. Hotel servants are not recruited from aristocrats in other countries and about the same rule applies in Japan. The Japanese hotel boy comes from stock which is in most cases poor and comparatively honest, as Mark Twain would say.

Considering all this, it is rather astonishing how difficulties are overcome. Most hotel employees—even those in minor positions—can speak and write English, sometimes a little French. Although the odds are terribly against the Hotel boy he works much harder, than average working man generally does in this country. The hotel employee has also other good qualities; he is polite, obliging, clean and ambitious. Ambition is almost a national characteristic. In many cases he will work hard to please a guest, because he wants him to enjoy his stay in Japan.

So much for the employees themselves. The hotel in Japan itself in most cases stands in a position which makes it extremely hard to compare it with hotels either in Europe or America. It is undoubtedly the most international hotel in the world. Every institution yields mostly to outward influences in its development. The public develops the hotel, and the public is different, and has different manners, requirements, and standards of living everywhere. Here in Japan public influence is either not sufficiently great, or is rather too manifold, to shape the destiny of a hotel one way or other. For example, hotels in England or on the Continent become international in busy places, because their guests are cosmopolitan. In small towns they remain typically English, or German, French, Austrian etc. A reception-clerk in London, Paris, or Vienna is supposed to be conversant with all the principal European languages; he could not hold his position otherwise. In

America it is different. No foreign languages are required from the room-boy in any of the leading hotels in New York, for instance. Very few tourists go to America, who do not speak English, and if so they are left to paddle for themselves.

Different nations require different treatment in hotels, because they have different needs. Take an American ordering for a dinner party. In most cases he will tell you that he wants the best and he pays accordingly. "And don't forget to have the cocktails ready." To all your other questions he will probably say: "I leave that to you, make it a good job," or "you know what I want," or "you do just as you think best," etc. He would be bored to go into details, because he presumes that you know all these details without wasting time talking about them.

He is not so easily satisfied if it comes to talking a room in the hotel. He might ask you a few questions. For instance: Is the room facing North, South, East, or West. Is it sunny? Is it an inside room, or outside room; near to or far from the elevator and toilet? If it has a private-bath, running water hot and cold, steamheat in the winter; running ice-water, a telephone, letter-chute, private firescape, etc., etc.

A Frenchman on the contrary when ordering for a dinner party will tell you he prefers *Tourneidos St. Germain*, instead of *Tourneidos a la Tivoli*, and will be careful in selecting his wines the same as an English gentleman, who, in addition to that, will be careful as to most of the details from the table-plan to the brandy after dinner unless he knows you very well and trusts you. It is much easier to accommodate these gentlemen with rooms as long as rooms have a private-bath and shower.

These differences are rather far-reaching in the management and construction of hotels. This is one of the reasons why the European hotel manager is different from the American. In Europe or in England you will frequently find a self-made man running the biggest hotel. And nobody can but admire these gentlemen who had nobody but themselves

to rely upon, and battled at every step in climbing the ladder. This type of hotel manager therefore will hunt up different details in case he is a detail-hunter. A French hotel manager will tell you probably how many egg-yolks were beaten into the *Sauce Gribiche* which you enjoyed for your dinner, and in nine cases out of ten explain to you how it is made and how he will be able to make it himself. But if you ask him about his new Dynamo he will probably send you to his chief engineer, whom he trusts and who probably runs that department for a small salary conscientiously and without fault and with the other characteristic accomplishments of the French artisan.

On the other hand although there is many a self-made man in America in the hotel business, their number is diminishing. Hotels in America have developed rapidly; capital was invested which nobody would have dreamed of investing in hotels in Europe. The average hotel man in America therefore is of better social standing than him of Europe. The same applies to the heads of departments, clerks stewards, or head-waiters. They are all regarded and treated as men and not as a flunkys, in business and out of business, as long as they play the game. But quite apart from that, the American hotel being better organized, than most European hotels, the hotel man need not work as a waiter or as a cook in order to get a thorough knowledge of his business. The back part of any hotel will give him ample opportunity for mastering many little things essential success as a hotel keeper. The steward's department which runs the kitchen and does all the catering, has developed into an institution like a bank or a post-office in England. They keep the same books, and store the same goods practically in the same way all over the States.

An American hotel proprietor will tell you exactly the horse-power of his electric plant, the latest achievements in his new plumbing fixtures; he will be able to draw a diagram of his new ventilators, and explain to you how much electric power is saved by the hour,

minutes and seconds, and he will also know the price he is paying for his cabbage. How the cabbage is cooked: that he leaves to his *chef* who is paid like a prince; and *how* to serve the cabbage; that is entrusted to the head-waiter, who, by the way, has also no cause to complain about his revenue. Heads of departments are more independent in American hotels than in any other hotels in the world. This style of keeping hotels developed places—the biggest in the world,—but it will not quite suit a Frenchman, Englishman, German and other continentals, unless he has lived for a time in America and got used to American ways.

In Japanese hotels American influence is great, which may be justified by the fact that fifty per cent of our visitors are Americans. But it would not be advisable to follow strictly American customs. Imagine yourself in the place of the hotel manager who some morning meets a continental tourist that has just discovered that his shoes, left outside of the door, were not cleaned; and he calmly points out that his hotel is run on American principles and guests have to clean their foot gear themselves. On the other hand, the same continental tourist, after the boy has been summoned, and the shoes duly cleaned, and his anger subsided, will go to find a cigar-stand in the lobby; and if he has acquired the obnoxious habit of drinking cocktails, he will also be pleased to note that the best bar-boy of the hotel is a graduate of an American School and mixes and shakes in true yankee-fashion, and he will soon stop pooh-poohing the American hotel. German guests will appreciate cold beer, and will not demand ice-water, but you must have both ready in this country.

Altogether you must try to please every nationality under the sun. The ideal hotel in Japan ought to have turkey on the bill of fare and a dance in the evening of the Fourth of July; ten days later or on the fourteenth, the French tricolor should be displayed and the band ought to strike up the "*Marseillaise*" and a "*Menu speciale*" should be provided on the same day; and there also

should be a "Festessen," plenty of beer and champagne on the Kaiser's birthday.

All this for the simple reason that a leading hotel in a big Japanese city becomes naturally the social center of foreigners residing in Japan. These foreigners come from different countries, and therefore it would not do to make your hotel typically continental, English or American. It should be cosmopolitan on account of the tourist trade also, a sort of happy gobetween. You can not imagine for a moment how difficult this is. Take the *menu* for instance; the Germans do not like "*boillabaisse*," and the English don't care for sauerkraut and sausages. If there is too much roast beef, mutton and mint sauce on the bill of fare the French protest. The Japanese guests side in most cases with the country where they have spent most time.

As far as tourists are concerned, they are more easily pleased in most cases. The hotels of to-day are by no means *Hotel de Luxe*, but the charges are also accordingly lower than those of the leading hotels in Europe and America. And above all, hotels are homes for the tourist. The tired tourist, who is far from home and kin is grateful to return to his temporary "home" after the day's sightseeing, and find a quiet lounge, a cosy corner in the dining-room where he need not dress for dinner, unless he wants to. The buildings themselves will not impress you from the outside; and within, they are full of discord and incongruousness. Design too, is out of date and uneconomical to operate. Guest rooms are painfully devoid of Japanese atmosphere with the exception of a screen, one or two *Kakemono* and a pot with a dwarf tree. Sometimes you will find a picture of the battle of Napoleon and portraits of some European statesmen, hanging on the wall. Imagine a patriotic Frenchman waking up on a beautiful spring morning and perceiving on the wall opposite the grained features of Bismarck glorified by the smiling sun! He won't tell you anything about the

picture, but he will dress up, go down to the office, and complain that he rang the bell twice and nobody answered and that the breakfast coffee was rather weak. Try to make friends with him as hard as you please, but he won't talk to you any more. And all this trouble on account on Bismarck.

How hotels are going to develop in this country, the next few years will show. Plans are ready for a hotel in the capital with three hundred guest-rooms, restaurant, grill-room, roof-garden, ball-room, banqueting halls and numerous private dining-rooms, which when erected will proudly rank among the greatest hotels in the world. This example will be followed in the near future, in other cities, old buildings giving way to new. And then the country hotels must not be neglected. Beautiful regions there are all over the country, not only in familiar places but also out of the way in unbeaten tracks. With the popular use of motor-cars, the building of light railways, backed by such an influential organ as the Japan Tourist Bureau, these regions must develop. What a wonderful prospect there is for tourist trade and hotel industry in Japan.

There is a general awakening among hotel men, and some thirty prominent hotels have banded together, and organized the Japan Hotel Association. Its chief object is to promote the development of hotel business in Japan and to give satisfactory accommodation and entertainment to foreign visitors to Japan and also to foster mutual cordiality among its members; to endeavor to have the members come in close touch with one another for the purpose of correcting abuses on the part of those who cater to the needs and comforts of foreign tourists; to study the means to encourage foreign visitors to Japan, and business facilities in general, and taking steps for protecting and promoting the same. There is no reason why Japan, with her rich, and beautiful country, should not become one of the most popular resorts of the world.

SAIGYO

THE GEORGE HERBERT OF JAPAN

IN all countries the priest has ranked among the nation's greatest poets as well as among scholars; and this is as true in Japan as elsewhere. Those familiar with the history of Japanese literature can hardly think of such names as those of Ildcyu and Saigyo without being in some sense, however remote, being reminded of such priest-poets of England as Keble and Herbert. The comparison is not very close, to be sure, but the similarity obtains nevertheless; for the soul moved to music for love of the Divine Being is essentially one in all lands. Nor need the priest-poet confine himself to purely religious verse; for just as we find such poets as Donne and Herrick in Britain covering all the range of the human heart from light love-lyrics to those of profounder spirituality, so among the priest-poets of Japan the human note often transcends even the religious, which was too often in mediæval times prone to be somewhat superstitious.

It can hardly be said that Buddhism has inspired its priests to poetry in the same measure that Christianity has done in Europe; but Saigyo was a Buddhist, and his poetry is more or less suggested by the life his calling imposed. The pessimistic propensity of Buddhism does in some degree dispose the poet to flirt with that undertone of sorrow and melancholy which seems to pervade human life, the sad sweet music of humanity. Like the monasticism of the European Middle Ages Buddhism dispised and still dispises the world; and in Saigyo's day

it was the custom for priests to forsake the world of men and retire to solitude and meditation. In his retirement from the common life of men Saigyo found ample opportunity for that communion with nature which is always a source of poetic impulse, though the truest and best emotive literature must ever proceed from an insight into all life, human as well as earthly. The retirement of Herbert with his friend Ferrar was so much more human in every way that we are not surprised to find his grasp of things more consonant with reality than any note struck by the poet of old Japan.

Saigyo lived toward the close of the Heian period. At first he was a *samurai* in the service of the Emperor Toba, being an officer of the Imperial Guards. Enjoying the highest confidence of his Imperial master he might have attained any degree of eminence; but he insisted on leaving off war for the peaceful life of a religious recluse. Perhaps he had sickened of the atrocities of the battlefield and, like many another, desired to forget scenes of carnage in a life of penance and prayer. At any rate he would become a priest; and a priest he became. His conversion, like Luther's was sudden and also similar. Luther was so impressed by the sudden death of a friend that he resolved on adopting a mode of life ever in readiness to depart when death summoned; and so also it was with Saigyo. He had a fellow-*samurai* of whom he was very fond. They used to meet daily and have sympathetic converse together, always

meeting at the same place. One day however, the friend did not appear; and when Saigyō went to the home of his friend to ascertain the reason, he heard much weeping and lamentation, the mother and wife of the young *samurai* in anguish over the sudden death of their protector. Saddened by the sudden grief, Saigyō abandoned the world and devoted himself to the cause of religion. That same day when he arrived home his little girl ran out to meet him as usual, expecting the accustomed embrace from her father. Much surprised and grieved was she to find him push her aside without a word. This was his first step in breaking with wife and children, and taking to the ascetic life. These recluses of the Middle Ages seemed to regard human affection and domestic relationship but lightly, and many a happy family was broken up through a misunderstanding as to what was the world that should be forsaken. Men has not yet learned that the devil within a man is more to be feared than the devil without him. And so Saigyō gave up his wife and children and adopted the life of a Buddhist priest. He found himself tortured and installed in the famous temple of Kishi, the *Kongobuji* on Mount Koya. His life there was at first somewhat uneventful. He made pilgrimages, like the others, to various noted shrines, and endeavored to pile up merit for the future. It is said that he covered most of the Empire in those sacred journeys. He seems to have rather liked this tramp existence, for he at last devoted his whole life to it, wandering about continually all over the country. He believed that a priest should have no settled abode, and appears to have had no difficulty or hesitation in practising his belief. With a wide bamboo hat, wearing a priest's rough habit, and a staff in his hand, he wended his way daily from place to place, an object of interest and admiration wherever he went.

It was under such circumstances that he composed most of his verse. Spent with the distance and the sun he would pause under the shade of some venerable tree and indite verses in accord with his muse, and sing them to himself as he

proceeded on his way. Once he came to Kamakura, the then capital of the shoguns; and the great Yoritomo was in the seat of the mighty. The shogun, already familiar with the name and fame of Saigyō, welcomed him to Kamakura and received him in audience. After enjoying the wisdom of his conversation for some time the shogun presented him with a beautiful cat carved in silver. He accepted the gift with due grace and departed. He had not proceeded very far on his way when he met with a company of boys playing on the roadside. Seeing the cat in the priests hand, the began to mew, at last calling out requesting him to give it to them.

Saigyō was not without enemies, so that his life was not altogether unworldly. There was another priest named Mongaku, who was jealous of Saigyō's renown. This priest had in his youth been a lewd fellow, and to escape from his sins had retired from the world. But when he heard of the fame of Saigyō he made unworthy remarks about him, and criticised him severely for his habit of going about composing odes and calling on people of importance, suggesting that it was not consistent with the life of a priest. One night a man called at the house of Mongaku asking for shelter; and the priest was astonished beyond measure when he learned that the name of the stranger was Saigyō. He pretended to receive the guest with every mark of respect and welcome. After Saigyō's departure Mongaku's disciples gathered around him, wanting to know how it was he so kindly received the man he hated. But Mongaku asked them how they could expect him to insult a man who was better than himself. Thus it will be seen how the character and presence of Saigyō affected those with whom he came in contact.

Saigyō's love for nature, especially in her blooming moods, may be inferred from the following poem composed in honour of the plum flower:

Negawakuba

Hana no moto nite,

Ware shinan

Sono kisaragi no

Mochizuki no koro!

(Would that I might die under the plum blossoms in the month of February, when it is just full moon.)

Remarkable to relate the holy man had his wish; and on the 15th of the second month, when the plum trees of Japan are all opal and ivory, he passed away in the year 1198 at a ripe old age; and the anniversary of his death is still observed as a Buddhist holiday, when saints and poets assemble to contemplate all a single soul can suffer and brave in order to escape sin and not to fail of life's ideal. For that a man may be mistaken in what he deems the best means of triumph, does not militate against the fact that he tried, in the best way he knew, to overcome and to prevail. It is the motive that gives to life its true value.

The little anthology comprising a collection of his poems, known as the *Yamaga-shu*, or Mountain Home Collection, is like a brilliant constellation among the artificial imitations that make up most of the other poetry of that time. The standard work of poetry was the anthology known as the *Kokin-shu*; and most of the poets of the day simply essayed to copy the phrases and conceits of that collection, without any attempt at original conception or inspiration. Saigyō alone wrote and spoke from the heart. There is no fluff about his verse. Each is a precious jewel in itself. And it shines with undimmed permanence because its facets were polished by the agony of life's stress and burden. His poems are diamonds from the primal fires of nature's heart. To him poetry was not the mere amusement and pastime that it was the majority of poetasters in that day; it was an expression of life as he understood it. To the man who had abandoned home and wife and children, in pursuit of an ideal, the meaning of sacrifice was very real; and the flowers of spring as well as the red leaves of autumn, all had a message he alone could appreciate. Saigyō never used a conventional phrase, nor indeed any word, just because other poets had done so; his words are always suited to thought welling up within, and his

emotion springs ^{radiant} like from the heart. There is no other Japanese poet that in this respect can compare with him except perhaps Narihira, of a still earlier time.

The following poems do something toward representing Saigyō at his best, though they lose most of their force and beauty in translation:

Tsukuzuku to
Mono wo omou ni
Ori-aware
Naru Uchisoyete
Kane-no-oto-kana!

(When deeply sunk in thought,
how sorrowful to hear the distant
temple bell!)

Hana no iro ni
Koe ya somuran
Uguisu no
Naku ne koto naru
Haru no akebono!

(A deeper sweetness marks the
voice of the bushwarbler as he sings
among the cherry blossoms at the
dawn of spring!)

Yoshino yama
Kozuye no hana wo
Mishi hi yori
Kokoro wa mi ni mo
Sowazu nariniki!

(Since the day I beheld the cherry
blossoms of Mount Yoshino, my
soul does not go with my body!)

Nigoru belki
Iwai-no-mizu ni
Arane domo
Kumaba yoderuru
Tsuki ya sawagan!

(The water in the pebbly pool I
will not dare drink, lest I disturb
the moon sleeping therein.)

Yomosugara
Tsuma koikanete
Naku shika no
Namida ya nobe no
Tsuyu to naru-ran!

(Throughout the night a deer was
crying, all lonely for his spouse;
and here this morning on the grass
his tears are turned to dew!)

WOMAN'S INFLUENCE IN JAPAN

By PROFESSOR S. SASSA

IN primitive times, when man knew naught of duty, doing what was right only as he was compelled, the gods had to take matters largely in their own hands; and at such a time might was right. In almost every contest physical force was victorious. Under such conditions women, of course, were regarded as inferior to men. The brave always obtained the fair, the fair always liked the brave. The old Japanese myth about Susa-no-O-no-Mikoto slaying the huge hydra and then taking Kushi Inada Hime to wife was literally true to life. Thus for a period man continued to increase in power and prestige, while woman remained in an inferior position. Her very existence depended on the protection of man; thus she was beholden to his mercy and care.

In the *Manyōshū* anthology of ancient Japanese literature there is a story of a contest between two suitors for the hand of the same girl; they drew their swords and decided the matter there and then by trial of arms. Thus what justice there was must have been swiftly decided. It is a picture of primitive ages.

In subsequent times, as civilization began to dawn, develop and spread, the more humane side of man began to come into play. Love and tenderness commenced to affect brute force. Mental and moral force began to be felt in the affairs of life. Intellectual ability and achievement were seen to be

coming into competition with physical prowess. At last there appeared an age when one who excelled in intellectual attainment, such as the poet and the prose writer, was placed even above the soldier. This stage Japan had reached in what is known as the Heian period, from the eighth to the eleventh century. In that age the strongest man still continued to win the fairest woman, but the strongest man then was not always the warrior. Quite as often he was the great councillor or the poet. Thus the Heian period has been reckoned the golden age of Japanese literature and intellectual eminence. At such a time it was not unnatural that woman should come well to the front and attain a position scarcely inferior to man.

The women of the Heian era are still reckoned among the most illustrious that have appeared in Japanese history. They were women of a type not to be won by mere physical force; they demanded character and mental attainment in those who asked for their hand. The former position was, in fact, almost reversed; woman to some extent assumed a position above man, much as she is now doing in Europe and America, and man had largely to do her bidding. She became the intermediary of the gods, man's good angel directing him toward nobler ideals. In the *Takekoto Monogatari*, the oldest piece of prose fiction in Japanese literature, this situation is quite

evident. To gain the hand of the fair Lady Kaguya many noblemen and knights of various degrees are represented as undertaking perilous adventures at her bidding, so as to become the man of her choice. One goes afar over dangerous seas in search of a matchless jewel to be found only in the gills of a dragon; another sails over distant and dangerous waters to discover a mysterious island, called *Horai* for a fire-proof robe of fur; and so, many and various are the adventures undertaken to win the fair lady's approval. Thus we have a picture of woman's supremacy that can be paralleled only in the western world of to-day. I do not undertake to say whether it stands for progress or deterioration. All I desire to point out is that the prevailing ideals in Japan with regard to woman a thousand years ago were much the same as those now supposed to stand for the most advanced thought of Europe and America. It would be interesting to inquire how far the exaggerated notions of the west may be expected to meet with the same reaction that took place in Japan; but as the change in Japan was due more to the misfortunes of civil war than to any conscious reversion to more primitive ideals, we may suppose that so long as the war-spirit does not get the upper hand in the west, woman will continue to enjoy her present pre-eminence.

At least such is the inference one may safely draw from Japanese history. In the Heian age woman was at the zenith of her power and influence. Among the more illustrious women of the period were writers of poetry and classic prose. The *Makura-no-soshi*, a work by the lady Sei Shōnagon, is one of the finest pieces of literature in the whole course

of Japanese history. The position accorded women in that work would seem to have been one in which mere man withered at her frown and revived only at her smile. The attitude of the authoress cannot be taken as a mere arbitrary assumption. The book is a picture of women's position and influence in the beginning of the eleventh century. From the contemporary history of that time it is plain that women were so influential that they were used by the more powerful families to win precedence at Court. In those days the greatest man next to the Emperor was the Prime Minister. In the time of Sei Shōnagon his name was Michikata, and his daughter Sada-ko was Imperial Consort of the Emperor Ichijo. Sei Shōnagon was her lady-in-waiting, and therefore in a position to know the status of woman at that time. The succeeding prime minister, Michinaga, wielded the greatest influence ever exerted by one in that position at Court; and it is all attributed to the fact that three of his daughters were Imperial consorts in turn; and thus began the influence still retained by the Fujiwara family. So satisfied was he, that he could compose a poem of sweet content which has come down to us:

This world is my world, I ween;

No cloud obscures my fair full moon;

Thus by virtue of his daughters at Court this man had his own way in everything, even to the selecting of the Heir apparent. One of these ladies, the Empress Akiko historically has been given the title of *Jatōmon*, an honor that proves how indelibly she has impressed herself on the national history. The Empress Jingo also was not only a consummate ruler in her own right but a

woman that all Japanese are proud to remember. Another lady of great historical eminence was Masako, wife of the shogun Yoritomo, who was in every sense a most extraordinary woman. Yet even she did not eclipse Akiko, the Empress. Not only the *Makura-no-soshi* but also the *Genji Monogatari*, written by that clever lady, Murasaki Shikibu in the 11th century, shows that the woman of that period never bowed the knee to man, certainly never in humiliation. The same fact is brought out in the laws regulating inheritance in the Heian era, when all the children of the family were given equal shares, males and females being on exactly the same basis. Such property rights tended much to the enhancing of woman's power and prestige.

It was in fact an age when woman set the standard in everything. In many cases they were not given in marriage even, but sons were adopted into the family for the daughters that needed husbands, the men losing their family names in those of their wives. The daughters were given a separate establishment in the homestead compound, or in a country villa, whither they resorted with their husbands, the latter sallying forth by day for duty and returning promptly at night to their mistresses. It is also clear from the literature of the time that woman occupied the chief place in society. It would seem that daughters were given a position even above their mothers; for in such works as the *Genji Monogatari* there is reference to the custom of mothers supplying their daughters with clothes even after marriage. A mother's duty to her daughter ceased only with the death of the latter. Thus woman was the real lord of the house; so much so indeed that man had to be referred to in the language of that time as the "male-master;" and the servants of the lady before she had admitted a husband to her mansion, used to assume some measure of authority over the new-comer, and even say unpleasant things against him. To the husband of that day it was not "roses, roses all the way." He had to know what was what, and observe it, or he would have his better half after him.

But the peace and progress which marked the Heian age was rudely disturbed by the outbreak of civil war, ushering in the dark age of Japanese history, when the great families were for years locked in mortal combat for the supremacy; and during this time woman's power declined to a position from which it has not even yet fully recovered. In society, literature and art woman was quite at home; there she could be a leader. In the home as wife and mother she could easily reign as queen. But in war she was nowhere. In the bloody internecine strife that now stained the land, the heads of families had to take their part; and during their absence or on their death, woman was unequal to the duty of assuming the headship of the houses; the head had to be one who could fight and protect the family if necessary. Consequently grew up the custom of appointing the elder son to this position. He took full advantage of his newly acquired authority; the whole family including his mother, brothers and sisters had to obey him and abide by his rule. He inherited the estate, and the rest of the household were his subjects. The new code sometimes led to relations that were absurd, when it happened, for instance, that an uncle become the subject of his nephew. Thus arbitrary convention and the rule of brute force were resuscitated by the recrudescence of war, and civilization received a serious setback. From that time woman once more ceased to attract much notice. Here and there was evidence that she could not be completely suppressed. There were always a few women who possessed their souls, and made their force of character nobly felt. It may be that woman was, under the circumstances more eclipsed than dethroned; for we read in the laws of the Kamakura period, the era of military rule, that "if a husband deserts his wife, the latter shall have all rights over the property of her husband."

One of the most interesting pieces of evidence supporting the view that woman never wholly lost her high place in the Japanese society of the dark age, is a story in the *Adsuma Kagami*, which has

reference to what might be regarded, perhaps, as a breach-of-promise case. The man in the case broke his vows of marriage, and was found living with another woman. The jilted lady brought her case before the shogun. The man, as usual, blamed the woman. At the judicial examination he pleaded that his wife had been immodest, which the deserted lady warmly denied. It was the custom under such circumstances in those days for the woman to be ordered to shut herself up for seven days and nights in some gloomy temple and seek the judgement of the gods. If nothing happened to her, she was assumed innocent, and decision was rendered accordingly. The woman in the case mentioned was commanded by the court to shut herself up in the temple after the accustomed manner. She did so. Nothing happened to her. The verdict was in her favour; and the judge sentenced the man to hand over all his property to the woman, and directed that her heir was to be her elder son. Here it is clear that the rights of woman were well recognized even in the most unlikely ages of Japanese history. Of course her position was nothing to what it had been in the Heian era. It was tolerable, though man now had the supreme power over her.

With the disintegration of social forces and the break up of the old civilization which ensued upon the age of civil war, a period of fierce will-force succeeded the age of delicate conception and elevated sentiment, the age of culture. The last light gleaming out from the departing age of Heian culture was the *Tsurezuregusa*, written by Kenko; but even in this we can discover the germs of the evil that led to the outburst of long-continued strife and the régime of unrestrained will and wild passion. Even after the peace that followed upon centuries of strife, woman never regained her former high place in the national mind. The age of peace was inaugurated by the Tokugawa shogunate. But with the increase of Confucian studies that became a marked feature of the Tokugawa period, woman had little hope of due consideration; for Confucianism gives woman a low place

in the scheme of civilization. Against Buddhism she had also to contend; for that religion taught man to regard woman as one of the many evils of life, and warned him against love of her, as the way to hell. All sex relations were to be looked upon as evil. Thus Buddhism never attempted any rational explanation as to the natural relation of man to woman. Woman was consequently pushed into an unfair position, where she was an object of speculation and suspicion. The only certain teaching was that of Confucianism; and that was to the effect that man was the lord and woman the weaker vessel. This teaching naturally proved acceptable to the military class that had now assume the predominance; and owing to the power and influence of that class, the prevailing sentiment as to woman soon spread among the merchants and lower classes also.

This extreme view of woman's position as compared with that which obtained in the Heian era, is nowhere more vigorously expressed than in the work of Yekiken Kaibara in his *Onna-daigaku*, or Golden Rules for Female Virtue. Up until this time the extreme view against woman had not obtained very extensively among the farmers and merchant class. With them the eldest son had not hitherto invariably claimed precedence. And when their daughters were given in marriage they always commanded a certain dowry. So carefully had this custom to be observed that if a farmer could not afford a dowry he was obliged to have a small silver box made in which he placed a few tiny pebbles and pieces of tile, the box to be carried before her by two porters on her way to the home of her husband, to symbolize her worth to the man of her choice. The rapid decline of this custom in the Tokugawa era shows how the influence of Confucianism had spread and how widely the teaching of Kaibara was taking effect. Soon it came to be said that the woman who required a dowry to make her of value, could not be of much worth personally. Thus militarism and Confucianism united in the suppression of woman, and one of the most influential

books of the time backed up the suppression.

There is no doubt that had the Heian attitude toward woman continued unbroken down to the present day, the position of the Japanese woman would have been in no way inferior, if not superior, to her European sister. It is an old saying that first thoughts are sometimes best, and this is undoubtedly true of Japan, in regard to woman. To take the views of woman that appear in Japanese literature between the Heian and the earlier Tokugawa period, as representative of Japan, would be a great error. The view that prevailed during the period of our highest culture must be the most representative. Some of our people who come back from abroad talking of the position of western woman as a new thing much to be desired in Japan, show their ignorance of their own history; for the western view is no other than the view that has been in Japan for more than a thousand years even when the women of Europe were in ignorance and low civilization, except that during the régime of militarism and perverted religion it has become obscured and suppressed. We have every confidence that it will not be any very great length of time before the Japanese woman will again come to her own. What is the good of all this talk about the New Woman, if it does not mean as much? The day when woman can be regarded as the private property of man in this country has forever passed away. It remains now for her to assume the position that is open to her, and be what she was in the Heian era.

The one thing that we do not want woman to do is to ape man. We expect her to be herself, to occupy a position

and command an influence without competing with men in the realm of labour and manly activity. Though the rights of men and women are equal, there is a limit in their relations. There are duties and activities proper to men, and also duties and activities proper only to women. They should not trespass on each other's preserves. Sex itself marks a line between them which they are in duty bound to respect. Any encouragement to movements that tend to destroy the proper sphere of woman and prejudice her against motherhood and family life are pernicious and must be opposed. The relations between the sexes are wholesome and right only as they make for the good of the family and of society in general. Man and woman should be mutually helpful toward this end. Every effort of woman to eclipse and supplant man in the realm of human activity usually is doomed to affect society unfavorably. Both men and women are equally bound to be and do nothing but what is helpful to the common life. They have quite enough rights and opportunities in common not to want to trespass on each other's spheres. The main realm of woman must be in the home; that of man outside. Exceptional social and industrial circumstances may at times prevent this ideal being always and everywhere closely honoured; but such should be the exception and not the rule. In so far as such exceptions tend to predominate in any community, society there will deteriorate. In proportion as men and women respond only to the duties that nature and evolution have marked out for them, will society be sane and wholesome, and the progress of mankind be assured.





MARQUIS AND MARCHIONESS KURODA, RECENTLY MARRIED



JAPANESE CHERRY BLOSSOMS

JAPANESE CHERRY BLOSSOMS

By DR. Y. HAGA

(IMPERIAL UNIVERSITY, TOKYO)

THE Japanese word for flower or blossom is *hana*, and the same word is used for "nose"; for as the nose is the most prominent part of the face, so the blossom is the most conspicuous feature of a tree or plant. Now, the word *hana* when used without qualification in Japan always means the cherry blossom, a clear indication that the cherry is the most prominent flower the nation knows. The ancestors of Japan from the remotest times were accustomed to call the cherry blossom *hana kuruwashi sakura*, or the beautiful flower of the cherry, showing how favorably they were impressed by its appearance. A favorite pillow-word for evening up the measure in poetry was the phrase, "*sakura* flower of flowers," and so the other familiar phrase, *ko-no-hana*, always meant the cherry blossom. In short the cherry was the flower of Japan, as compared with all other mere blossoms. So exquisite a creation of beauty naturally in time came to be impersonated; and Japanese history is run through as with a golden thread by such phrases as *kono-hana sakura hime*, or the Cherry Blossom Lady. From Japanese mythology it would be easy to show that from the beginning the cherry flower became a symbol of the Land of the Rising Sun, because of their mutual loveliness. In the oldest Japanese anthology, the *Manyōshū*, there are

numerous references to the beauty of the cherry blossom. In the year 412 the Emperor Ingyo composed a poem on the fair cherry blossom and dedicated it to his beautiful consort, the Lady Sotoōri, a copy of which may be read in the Japan Magazine for April, 1910.

The origin of the word *sakura*, or cherry, is itself suggestive; for it comes from the root, *saku*, to sprout or bloom. The word *sakabae* means flourishing, or successful. It will be seen therefore that the word *sakura* has influenced the language and life of the nation, being associated with all that is beautiful, prosperous and happy. Saké, the national wine, is also from the same root, having the same effect on the body as the sight of the cherry blossom on the eye. Thus wine, woman and the cherry blossom have gone together as suggestive of beauty and happiness in Japanese history and civilization. All the classical literature of Japan is full of references to the cherry blossom as emblematic of everything ideal in connection with Japanese life and character. The poet Motoōri in an exquisite stanza says:

Shikishima no

Yamato-gokoro wo

Hito towaba

Asahi ni niou

Yama-sakura-bana!

(If any one desires to know the heart of Japan, let him gaze at the blossom of the

mountain cherry, exhaling its fragrance in the morning sun.)

And so the Japanese proverb says: The cherry is the first among flowers as the *samurai* is the first among men.

From very early times the cherry was made an object of devotion by the Imperial Court. Feasts were given under imperial auspices in honour of the blossom and poems composed in admiration of its beauty. From this originated the flower-viewing parties that are still a pleasing feature of Japanese society in the spring time. *Sakura-gari*, or cherry-hunting, is a custom observed by rich and poor alike, when all go out in crowds to pic-nic under and admire the filmy-misted petals. The children are thus taught to admire the cherry blossom from earliest infancy, and at least one day in the year will be rocked to sleep under its opal beauty. That the cherry blossoms have a moral influence on the Japanese the people themselves have no doubt. The regent Yoshifusa has a poem which makes reference to one whose heart was purified by gazing at the cherry tree in full bloom.

The cherry is simple in colour and odour, and harmonizes well with Japanese conceptions of what is dignified and fair. Japan is a land of blue sky and clear water, a land of gayety and openness. The cherry blossom adorns with equal propriety retired recesses and populous quarters. It blooms in later spring when the days are overcast and lukewarm, a season of flower-time cloudiness. At

night the modest moon shines through the misty air on the still purer mist-world of cherry blossoms, and all is suggestive of mildness and calm. Through each day the rugged angles of nature are bathed in a soft pearl cloud of bloom. Like human life, its season is brief and then it passes away as cheerfully as it came. It suggests that cleanliness and purity which every true Japanese loves and lives. Like the true man it is ready to die when the time comes, and is as fair in death as in life. Thus the cherry blossom has ever been a symbol of loyalty, its fair form ever adorning the sword of the *samurai*, and proving a favourite symbol everywhere.

About the cherry all Japanese cherish a sentiment unknown to people of the West. In the ancient days when the Emperor resolved to remove the Imperial capital from Nara to Kyoto, the order was given to transplant the beautiful trees that bore double cherry blossoms, but the people of Nara were so displeased that they raised a great agitation, which only pleased the Emperor, who had not realized the extent to which the people loved their cherry blossoms. Great men have been known to offer prayers to Heaven that the life of the cherry blossom might be prolonged in season. When the maker of sweet meats wants to make a dish that will sell well he calls it *sakura-mochi*, *sakura-dako*, or some name associated with the cherry, for then no one can resist trying it.





YOSÉ TALES

AS is well expressed in the old saying, plated gold soon comes off; so one can always do well what he knows little about. A seller of sweet wine was making his usual rounds, with his two tall boxes suspended over his shoulders on a pole. Under the wine was a hot charcoal fire to keep it warm and palatable for his customers on so chilly a day; and he kept calling out at intervals: "Wine, wine, sweet wine!"

Two wags were seen coming up the street from the opposite side. On hearing the cry of the wine-seller, one of them called out: "It's hot, isn't it?"

"Yes," responded the vendor, "quite hot."

"Then why not go into the shade and sit down," said the wag.

"You are quite a clever fellow," said the other wag to his companion. "Next time we come across a sweet-wine seller I will try your game on him for a joke." Just then they met another sweet-wine vendor coming up the street. He was calling out as usual: "Wine, wine, sweet-wine, hot!"

"Oi, oi," cried the wag; "You say it is hot? It is hot, isn't it?"

"Just the right temperature!" answered the old man. As this answer

could not be applied to the weather, the fellow had to buy a cup of the wine, and share it with his companion.

A similar story is told in connection with a *soba* vendor. *Soba* is a kind of macaroni made from buckwheat. A fellow going along the street saw the *soba* seller coming and said; "*Sobaya san*;" "Yes," answered the *soba* man; Did you call?" "I remarked that it is very cold, isn't it?" said the fellow. "Yes, indeed," responded the *sobaya*, very cold."

"It must be hard going your rounds in such cold weather," the fellow went on sympathetically. "I see your business name or motto is 'A Great Hit'; I rather like that, so I will order a bowl of *soba*. Make it good and hot. O, you have it prepared already. My, but you were quick about it. Well, what one wants to eat one wants quickly; so it's all right. And what a magnificent china bowl to put it in. Food tastes all the better for having a nice dish to eat it from, even if the contents be not best. Um! but it tastes good! What nice, thin, light *soba*! I never care for thick *soba*, though some recommend it. Give me the thin every time! At the famous *soba* restaurant, *Naga-saka*, they always have it that way. The

flavour of the sauce you make is fine, too! I don't see how you can make much profit on such soba at 16 mon a bowl. The flavouring is real *chickwa* too, made of real gluten. Well, I must say it is nothing but honest to use the real thing; nothing sham about you. I should like to have more but I am afraid of overeating."

The *soba* vendor was highly elated at this praise, and eagerly held out a hand for the price.

"I having nothing but small coin, said the man, "so hold out your hand well and make no mistake in counting it."

"Very good," assented the *sobaya*.

"One, two, three, four, five, six, seven, eight,—O, by the way, what time is it?"

"Nine sir," said the *sobaya*.

"Ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen; there you are! Good night!" And before the man could think what had happened the fellow was out of sight. Another fellow who heard how the *sobaya* had been served, thought he would try the same trick; and so when he met a *sobaya* on the street one night he began in the same way: "Oi, oi, *Sobaya san!*"

"Yes, sir!"

"It's cold tonight, isn't it?"

"Well, no, not so cold as usual!"

"Give me a bowl of *soba*, please!"

"Very good, sir!"

"I like your business motto: 'A Great

Hit;—no, '*Maruya*,' A Round House,' it is, isn't it? Ah, that is not bad; *round* means socially adroit, I suppose; an affable man of business. O, you have the *soba* ready so soon? Well, *soba* men should be alert. Good dishes make food taste fine. Some vendors have very poor china, and dirty at that, but yours is,—well, yes, dirtier than most, I must admit. But the *soba* is all right, isn't? Others, have that thick, cheap, nasty *soba*, but yours is thi-thi-thi-well, no, not exactly thin, but a bit stout, I must say. At any rate it is different. And the sauce too, it has a flavor, well,—too salty, I have to own; but the material seems good. I should like to try another bowl but I might make myself ill, so I will pay you now. As the coins are all small copper, be careful to count them and have no mistake."

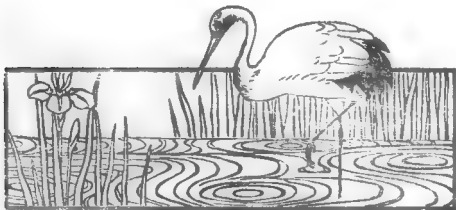
"Thank you, sir," said the vendor, holding out his palm.

"What a huge fist you have! well, one, two, three, four, five, six, seven, eight, nine,—O, by the way, what time is it?"

"It is six, sir."

"Seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen."

"Thanks, ever so much," and the *sobaya* proceeded on his way and was lost in the darkness before the fellow had realized his mistake.



SECRET OF JAPAN'S PROGRESS

By SOICHI NAGAMATSU, B. C. L.

THE marvellous progress Japan has witnessed during the last fifty years may in great part be attributed to a simultaneous development of the democratic spirit with general growth in education. With the Restoration came the breaking down of barriers between class and rank, and the doors of opportunity were opened to all. Of course the real secret of national progress must to some extent be found in the character of the Japanese race, but this could not have accomplished what has been done unless a proper environment had been created. Left uncultivated, a thousand acres of even the most fertile soil will not produce a bushell of grain : it is the cultivation, as well as the nature of the soil, that decides the result.

With the establishment of an efficient national system of education large numbers of the lower classes began to stream into the ranks of educated and intelligent citizens, and soon was created a class to whom the nation owes much of its subsequent progress. It is, however, a significant comment on Japanese civilization that in the earlier days, even before the establishment of any national system of education, Japan had so many great men of heroic mould and unexampled character, so strongly charged with the modern spirit as to be able to bring about the Restoration and establish a constitutional Empire. Still more remarkable is it that such a government could have found a people ready to fall

in with the new régime and rise fully to the new order of things. That the Japanese, whom western nations were wont to regard as but half civilized, could thus respond to modernity with efficiency and appreciation, deserves careful study, if one is to determine the secret of Japan's progress. What then was the system and what the spirit that produced these Meiji heroes upon whom the nation had to depend for its re-establishment on a modern basis?

In the first place it must be understood that Japan was not so ignorant of world-thought before the Restoration as some historians have fancied. For centuries, even from the time of the Ashikaga shoguns, her doors had been open to foreigners, and many Europeans had been coming and going for the purpose of business or religion. The Portuguese in 1541 and the Spanish and the Dutch as well as the English, all in succession, had carried on considerable commerce in Japan, while under the Jesuit missionaries hundreds and thousands of Japanese became Christians and were strongly impregnated with western ideas. These Christians included even some of the more influential feudal lords. In the hands of the Spaniards and the Dutch foreign commerce reached a very high degree of prosperity. At that time it is quite evident Japan had no idea of opposing either foreign commerce or foreign religious propaganda. But the religious propagandists abused their privileges and

endangered the national government, and in the end came into clash with the authorities. The Japanese authorities in time grew suspicious of political ambitions on the part of the foreigners, and this suspicion was confirmed by reports supplied by the Dutch traders. To avoid the supposed conspiracy the *Bakufu* determined on the expulsion of the Portuguese and Spaniards. This involved severe religious persecution, and led to the formation of a plot by the Christians in Kyushu, when a number of them shut themselves up in the castle of Shimabara and defied the authorities. After that the propagation of the foreign religion was strictly prohibited and all missionaries were banished from the country. In time all foreigners were placed under the ban, and all ports were closed except Nagasaki, where the Dutch were permitted to trade at Deshima. For years onward the whole Japanese nation was in constant fear of foreigners, especially of those adhering to the Roman Catholic faith.

Japan thus remained closed to the outside world until the latter half of the nineteenth century when the British and French began to take a renewed interest in Far Eastern commerce, and the *Kurofune*, or black ships, began to be seen along the coasts of Japan. The opium war in China, involving, an attack on Peking by the forces of England and France, awoke the people of the whole Far East. Russian ships commenced to cruise about northern Japan, creating immense excitement among the population. It is not to be wondered at that the Japanese, who had no conception of the meaning and importance of foreign commerce, should have supposed that the main ambition of these foreign intruders was political and territorial. The mind of the whole nation was in a fever; it was believed that Japan stood on the mouth of a crater. Consequently when Commodore Perry arrived and

requested admission the nation was in a quandry, and the excitement was extreme. The country at that time was so divided up under the rival influence of some 250 *daimyo* that a united opinion was most difficult to obtain; for each was semi-independent and each had his own interests and his own opinion to consider. This naturally led the people to turn away from so unrepresentative a national authority as the *Bakufu* and to think of the real source of authority in the Imperial Ruler at Kyoto. The attempt of the *Bakufu* to settle with Commodore Perry without due consultation with the central Power at Kyoto aroused the nation to the anomaly of its government, and soon there was an almost universal demand for the Restoration.

But the political reorganization of the nation was simple compared with the social; for above ninety per cent of the people were in a state of semi-slavery as serfs of the *daimyo*. With merchants and traders and artisans the farmers were classed as without status, the *samurai* being the only respectable citizens. Therefore even under the most perfect government the possibility of creating conditions of modern progress might appear rather remote. But the awakening of the democratic spirit in Japan was not due, as in Europe, to the oppression of overlords, but to the fear of foreign invasion and the need of being alive to national interests for the protection of home and country. That is one reason why the revolution in Japan was accomplished without bloodshed. This is further seen in the fact that some of the greatest leaders in the movement against the *Bakufu* were members of the Shogun's government itself, and afterwards were foremost as leaders in the new régime after the Restoration. These great men also took the lead in promoting education and equal opportunities for all to get enlightenment.

And so in the second year of Meiji the order was issued for the establishment of primary schools open to the whole nation. Thus at once the children of farmers, artisans, merchants, *samurai* and all others were placed on a level of opportunity, and three years later education was made compulsory. More than 50,000 children at once responded to the opportunity offered; subsequently a system of secondary education was established; and thus the progress of education has gone on until now more than 95 per cent of Japanese children of school age are at school. Not only the national education, but the conscription system also assisted in promoting a feeling of equality and the democratic spirit. Hitherto all military service had been hereditary; but now every able-bodied man could have the honour defending his country; and he could share the glory reserved in the past for *samurai* and other heroes. The fear that the rustic sons of toil would not make soldiers equal to the hereditary clans, was banished by the Satsuma rebellion, when the farmers' boys won renown in the foremost of the fight for the Empire. The same glory attended their progress on the fields of Manchuria and in the naval battles with Russia. Both in the army and navy to-day all advance and progress for the individual depend on his own diligence and achievement.

But how was it that the people were found able to respond with such facility to the arrangements of a wise and able government? During the more than 250 years of peace which the empire enjoyed under the Tokugawa régime great cities, like Yedo, Osaka, Sakai and Nagasaki, after the manner of the "free" cities of Europe, gained great power, and among their citizens a democratic spirit had slowly grown up, coupled with an intelligence and freedom beyond other parts of the population. This wealth and intelligence had a great influence over the surrounding country and led the people in taking advantage of the new opportunities offered by the Restoration. Even the great *daimyo* had become debtors to some of these merchants, whose families set the fashion of the com-

munity. In this way every large business center had a democratic influence that tended to overshadow even the feudal splendor of the *daimyo*, making the higher depend on the lower to a great extent, financially at least. These business magnates not only had great influence among the people around them, but they maintained private schools and had their own and the children of their dependents well educated. Thus a thirst for education had been created long before the national system of education had been established. Many of the young men thus educated were among the first to start for Europe to learn something of the outside world and gain the latest modern education. The rise of various universities at home opened further doors of opportunity to the youth of Japan, where the poorest had the same chance as the wealthiest to show what they were made of. As they graduated positions suited to their ability were awaiting them, and this encouraged others. For students absolutely penniless funds were established to help those through their college courses. Almost every district has some sort of educational fund to assist promising applicants. Thus all were put on the same level of opportunity; no one advanced by virtue of rank or class, but only on his merits; and all the higher ranks and classes were open even to the lowest, provided merit deserved it. Some of the nobles and princes of modern Japan have risen from the ranks of the common people. In what other land has the common man the opportunity of becoming even a Prince on his own merit? Thus both socially and politically all the people were placed on a level and given the chance to create for themselves their own future. This is why Japan has made such wonderful progress in the last half century. And this progress will undoubtedly be maintained. With her excellent system of education and her growing spirit of democracy Japan will continue to honour the principle of equal opportunity for all; and her development in the future will continue to be as rapid and effective as it has been in the past.

MIYAJIMA !

Oh ! fairest jewel of the sea,
Miyajima ! I sing of thee !
Thou, whom the gods have truly blest.
How stately in thy cave of rest,
Surrounded by thy daughters fair—
The pines-clad sentinls guard thee there.

How beautiful thy glens and streams
When through thy groves the sunlight streams ;
A calm, sweet, silence all pervades
Thy sanctified paths and glades ;
Thy timid deer in freedom bound,
Secure from huntsman and the ruthless hound.

But wondrous vision of them all !
Thy "tori" towers, quaint and tall
Amid the sea—and as the sun
Sinks in the west, his day's work done,
A crimson glow steals o'er thy hills,
And with sweet radiance all thy bosom fills.

Soon o'er thy form the shadows fall,
And hark ! I hear the temple's call
Which summons all to take their rest,
The sacred crow his tree-top nest ;
Lo ! thou, fair Itsukushima
Art sleeping now beneath the glistening star.

As morning breaks, sweet nature's pen
Draws out thy landscape fresh again ;
And every passing hour of light
Reveals an added, rare delight.
Miyajima ! oh wondrous isle
Thy beauty no man may defile.
Through all the age of change and strain
Thou ! calm, secure, majestic shalt remain.

—*Rex Hodgson.*

CURRENT JAPANESE THOUGHT

By THE EDITOR

Our Anniversary Cover

No doubt most of our readers will be interested in the masterpiece of art reproduced on the new cover of our fifth anniversary number of the *Japan Magazine*. It is from the brush of the famous artist Shoen Ikeda, and was painted specially for this number of the magazine. The lady comes of a long line of artists whose triumphs have delighted Japan for many generations. Shoen Ikeda is particularly distinguished as a portrait painter, and this depiction of the beauty of Japanese girlhood is, in the original at least, a thing of beauty and a joy forever. One cannot wonder that at the annual exhibition of Japanese paintings under the auspices of the Department of Education the pieces by this lady are always at a premium. There are few artists whose works are charged with so much of the genius and personality of the author; and all her portraits have a delightfully modern air, while preserving all that is admirable in the woman of former times. Her husband, Terukata Ikeda, is also a painter of some note, and was a disciple of her former teacher, Toshikata Midzuno. This pair of happy artists live an ideal existence in devotion to their life work as interpreters of beauty. Both Mr. and Mrs. Ikeda are among the most appreciated members of the more select art circles of Tokyo.

A Striking Contrast America's army of unemployed forms a

striking contrast to Japan where the labourer has not yet begun to complain of having nothing to do. All American cities tell of an uncommonly large number of men out of work and of unusual efforts to provide for them. In New York, Chicago, St. Louis and San Francisco they marched in armies, many thousand strong and claimed the charity of the citizens. Municipal lodging houses and temporary shelters were filled to overflowing. The bread-lines were long and ravenous. The public was kind. It went on the principle that work should be found for those willing to work. And so arrangements were made in many cities and the unemployed were called upon to go to work. The results were astonishing. Most of these unencumbered gentry showed an extraordinary spirit of pride and independence, being most particular as to the nature of the work they were offered, and complaining of the quality of the food given them. They practically demanded all the comforts of home at public expense. At Portland 500 men who said they were out of work were offering something to do and only 50 applied for it, of whom but 12 turned up for duty. Seven of the 12 quit during the first hour. At San Francisco the number of unemployed was 15,000. They marched in an army through the warmer parts of the state, terrorizing the communities through which they passed. The Government arranged to furnish them with work in using the pick

and shovel in road building. But only 800, or 6 per cent. appeared for work. Citizens of the city by the Golden Gate have been amusing themselves watching parades of these unemployed, and their escapades with the police. A citizen's committee offered finally to employ them at 20 cents an hour each, but they refused, demanding \$3.00 for eight hours. The scenes in San Francisco were repeated on a smaller scale in many other Pacific Coast cities.

Now the most remarkable thing about this very remarkable phenomenon of Western civilization, which is in such deadly fear of being contaminated by orientals, is that very few of the unemployed were really in want of work and not one of them was an oriental. We would especially emphasize the fact that no Japanese were to be found among them. In other words, they represented the European army which California prefers to the honest and industrious citizens of Nippon. There is, of course, no accounting for the tastes of some people, and the blindness of others to their own good; but it seems to us that the Japanese are infinitely preferable as immigrants to the races that produce these armies of unemployed for the diversion of American cities. If an army of Japanese unemployed appeared in San Francisco we wonder what would be said! What a howl of racial arguments would go up! Yet this army of idlers that has been menacing American civilization for months, also involves a race question, with which the oriental question is as nothing. America will never be troubled by a mob of Japanese parading the streets in wilful idleness. She cannot say as much for any of the other races she welcomes to her shores. Yet

she is afraid the Japanese will foment a labour problem, and others are quite safe. We have been among the Japanese some years and have witnessed nothing like this. We invite the ruling authorities in California to come over to dangerous Japan and learn how to manage 65,000,000 of people without having the extra diversion of looking after the unemployed.

Late Prince Sanjo In the demise of Prince Sanjo there passed away the head of one of the most honoured families of the nation. To those of us who were privileged to know the late Prince he was a man of gracious manners and prepossessing personality, the flowers of Japanese manhood and civilization. The worthy son of a still more illustrious father, the late Prince inherited no small responsibility in maintaining the family name; for Sanjo is indeed a great name to live up to. The father of the late lamented Prince was one of the most distinguished of the earlier Elder Statesmen. He it was who took the lead in successfully bringing about the Meiji Restoration, and enjoyed the confidence of the late Emperor as few of even in the Imperial councillors have done. Prince Saneyoshi Sanjo was one of famous five whose names will shine immortal on the pages modern Japanese history: Saigo, Okubo, Kido, Iwakura and Sanjo. In recognition of his magnificent services in the work of bringing about the Restoration the Emperor Meiji made him a prince of the Realm. The Sanjos are descendants of the great Fujiwara family founded in the eleventh century. When the first Prince Sanjo passed away in 1891, lamented by the entire nation, he was succeeded by his second son and

heir, Prince Kimiyoshi Sanjo, whose death the nation has now to mourn. His early demise at the age of forty is an irreparable bereavement. Among the many fine specimens of manhood to be found among the Japanese the late Prince was one of the noblest. The late Prince was in many respects a personage of distinguished accomplishments. In painting, poetry and art generally he had few if any equals among amateurs, and even few professionals could rival him. After graduating from the Peers' College he took up various private studies under-class tutors, and both he and the Princess were deeply interested in modern languages especially English and German, in which they made great progress. As a member of the House of Peers the late Prince took much interest in national affairs, as his father before him had done. For eminent services rendered in connection with the Russo-Japanese War the Emperor Meiji decorated Prince Sanjo with the Fourth Order of the Rising Sun, and at the time of his death the present Emperor conferred on him the highest Order.

Japan Consents Doubtless all Americans will feel more than gratified over Japan's formal decision to return good for evil in participating in the Panama Pacific Exhibition to be held at San Francisco in 1915. And this decision will be all the more appreciated by Americans in general and Californians in by particular, when they realize how much in the way of obstacles the Imperial Government had to overcome in order to meet America's expectations. The Government was obliged to hesitate long and to ponder well before giving a final answer to the invitation to be represented at San Francisco. It would be little use

for official consent to be given if no exhibitors could be found to sent exhibits. The people of Japan, smarting as they they were, and are, under the insult of the California anti-Alien act, could hardly be expected to come forward enthusiastically for representation at the big fair. It is not a very pleasant thing to go as guests among a people who have practically said: "We do not want you." Of course those promoting the exhibition cannot be included among those who agitated against Japan in the Golden State; they, as a matter of fact, worked hard to defeat the objectionable measure, and in every way did their best to see that the Japanese got fair treatment. That they were ultimately defeated does not take from the virtue of their defence of Japan. But the action of the California Government was anything but generous towards Japan. Indeed the state legislature seems to feel that the Country needs saving from Japan. Under the circumstances, therefore, it was no easy or pleasant matter for Japan to decide what attitude she would adopt on the Exhibition question. There was much difference of opinion in Japan; and the Chambers of Commerce were in a quandary, and kept the Government in the same position. Some cried one thing and some another. At last the Imperial authorities, feeling that a magnanimous attitude was more consistent with the spirit of the nation, resolved to give official decision for participation. When we consider the amount of money it will cost a country like Japan which has none to spare, and how much opposition the Government had to overcome, and that very probably participation will ultimately benefit California more than Japan, the action of the Japanese Government

and the national Chambers of Commerce must be regarded as showing a spirit of for giveness and goodwill that some of the politicians of California would do well to emulate. At least we hope the Californians will appreciate Japan's magnanimity of spirit, and make some attempt to reciprocate. Now the authorities have given their final decision the Minister of Agriculture and Commerce has been holding conferences of representative business men and Chambers of Commerce all over the Empire, urging them in turn to urge their constituents to take part in the great Exhibition. Just what measure of response will be forthcoming as yet remains uncertain. But that Japan will now be represented there is no longer any doubt.

It is gratifying to note, says **Japanese in America** the *Japanese-American*, a Japanese daily published in San Francisco, that the number of Japanese in America is increasing at present. According to the latest returns there are 91,483 Japanese in the United States proper to-day; and comparing this with the number of the preceding year, it shows an increase of 1,752. Specifying the contents of this returns however, it tells of 5,273 men returning home, while 3,541 men entered the country, showing a decrease of 1,732 men. This decrease has been refilled by an increase of women and children. And this phenomenon suggests the idea of permanent residence developing among the Japanese, and also an increase of Japanese who possess rights of citizenship in America. Although this is undoubtedly a welcome sign, we cannot be altogether optimistic over the view, when we consider the reproductive power of Japanese. Reproductive sources, for

instance, are fast declining; for no less than 1700 young Japanese returned home during last year. The only consoling fact at this juncture is that qualitative strength has markedly increased,—enough to counterbalance what has been lost in number. If we do not attempt some means to gain what is lost in number, however, no remarkable development among Japanese industries may be expected. The Imperial Government should negotiate with the Washington Government to revise the Gentlemen's Agreement so as to allow to difference in the number of young Japanese returning home and that of those going to America, to enter the country as immigrants; and this may not be a difficult proposition. Japanese in America should act in this direction, and regain what has been lost by the Alien Land Law.

The *Japanese-American* also dwelt at length on the education of Japanese children in America. There are 5,732 boys and 5,476 girls in America, and the number increases at the rate of 2,500 children annually. As most of Japanese in America today are determined to live in America, at least semi-permanently, marrying wives from home and forming homes, the birth rate may reach from 3,000 to 4,000 annually in the near future. These children are expected to become good American citizens, and they must be given an education that will enable them to become such. They should be sent to American public schools. From this fundamental point of view, the teaching of the Japanese language and about things Japanese should be a matter of secondary consideration.

Imported Fertilizers: The increasing use of imported fertilizer is a marked feature of Japanese agricultural industries during the past few years. Last year the total value of imported fertilizers amounted to 70,680,440 *yen*, which was nearly nineteen millions more than the previous year, an increase of some 35 per cent. It is moreover about sixty and a half millions more than ten years ago. The increases are chiefly in the shape of sulphate of ammonia, nitrate of soda, phosphate and oil seed refuse.

	<i>kin</i>	<i>yen</i>
Dried fish	1,205,800	44,305
Powdered bone	30,001,900	1,140,369
Powdered blood	1,784,100	79,901
Bean refuse	122,532,000	33,564,476
Cotton seed refuse	68,019,100	1,917,573
Rape seed refuse	145,123,400	3,596,671
Other kinds of oil refuse	6,914,100	170,621
Powdered blood and guano	10, 97,800	510,638
Phosphatic manure	1,616,600	37,812
Artificial manure	4,783,800	142,466
Miscellaneous manure	—	386,846
Phosphorite	55,114,6100	8,617,514
Chloride of Potassium	17,700	283
Cubic nitre	44 542,743	2,919,925
Sulphate ammonia	185,866,326	15,912,282
Bone of animals	49,192,937	1,567,753
Total	—	70,680,440

The Japanese Decalogue What do the Japanese believe? This is a question often asked, but it is doubtful whether it has ever been answered. Many volumes have been written about Japan, mostly by persons who know little or nothing of the people and their civilization, but even those volumes written by foreigners who have lived long in the country, and by Japanese scholars themselves, tell us little as to Japan's faith. When Japanese scholars go abroad and make speeches, the western world hangs upon their lips for some intimation as to the nation's belief, but all in vain. We hold it to be fatal mistake to keep the outside world thus in ignorance as to the precepts and principles that lie at the root of Japanese civilization. There is, in the estimation of western people, nothing so important as belief. It is difficult for the average European or American to understand how

a man, much less a nation, can get on without some convictions that are sacred and inviolable. Some even go so far as to say Japan has no belief. Others are content with describing the Japanese as an irreligious nation. All these assertions of ignorance the most intelligent Japanese indignantly deny; yet they usually discredit it themselves by not saying what their country really *does* believe. The negative attitude is very unsatisfactory, to say the least. Some say Shinto is the faith of Japan; but if any one can be found equal to explaining just what Shinto is we have failed to find him. Others say Bushido is the foundation of Japanese civilization; but all explanations of Bushido so far vouchsafed are too vague and elusory to satisfy the western mind. Yet the western mind is not satisfied with a country that has no belief. To a great many people in Europe and America belief is the most important thing about a nation, as it is about a man. At the present moment there are about a thousand foreigners in Japan, most of them people of intelligence and education, scattered all over the Empire; and for the one and only purpose of telling their belief. The numerous missionaries in this country, supported by millions of money freely given by greater millions at home, are all here to preach and to teach the importance of *belief* as essential to life and civilization. This teaches us how important the people of the west think belief is; and how they must regard any country that either ignores belief or acts as if it had none.

Now the Japanese have a belief, and a very good one, so far as they believe it; but not every foreigner is able to find a plain statement of it ready to hand. We had been asking about, and searching for it ourselves for some time, and all in vain, until one day we came across a common, simple little school book, which

gave the faith on which all Japanese civilization is based. Like the Decalogue of the Christians the chief precept of life and conduct for the rising generations of Japan were set down ten in number. We may presume that the Japanese believe a good deal more than what is involved in these ten precepts of conduct, but in these we have a sufficient ground for stating that the Japanese believe something and something worth believing. The Japanese ten commandments are in the form of a poem, which the children sing or chant at school; thus they learn to repeat them as some western people do the Creed. We give these principles just as they stand in the school book, transliterating them into Roman letters and adding our own translation:—

1. Hitotsu to ya,
Hitobito chugi wo dai ichi ni
Oge ya, takaki Kimi no on, Kuni no on!
(Firstly:—The most fundamental of all virtues is Loyalty; looking up to the exalted Grace of our Emperor with profound veneration; and serving our country with unceasing devotion!)

2. Futatsu to ya,
Futari no oyago wo taisetsu ni,
Omoe ya fukaki chichi no ai, haha no ai!
(Secondly:—One must earnestly care for one's parents, always remembering their love and affection!)

3. Mitsu to ya,
Miki wa hitotsu no eda to eda,
Nakayoku kurase yo, ani ototo, anc imoto!

(Thirdly:—Brothers and sisters, as members of the same family, must love one another, living in unity and peace!)

4. Yotsu to ya,
Yoki koto tagai ni susume ai,
Ashiki wo isame yo, tomo to tomo, hito to hito!

(Fourthly:—Each must promote the other's good, encouraging good and discouraging evil, among friends strangers alike!)

5. Itsutsu to ya,
Itsuwari iwanu ga kodomo ra no,
Manabi no hajime zo, tsutsushime yo, imashime yo!

(Fifthly:—To abstain from falsehood is

the beginning of knowledge; so be circumspect and reprove one another!)

6. Mutsu to ya,
Mukashi wo kangae, ima wo shiri,
Manabi no hikari wo mi ni soye, mi ni tsukeyo!

(Sixthly:—By studying the past one understands the present; so cultivate a passion for intellectual and moral enlightenment!)

7. Nanatsu to ya,
Nangi wo suru hito miru toki wa,
Chikara no kagiri itaware yo, awareme yo!

(Seventhly:—When you behold the afflicted, show sympathy and compassion, as far as lies in your power!)

8. Yatsu to ya,
Yamai wa kuchi yori iru to iu,
Nomi mono, kuimono ki wo tsukeyo, kokoro seyo!

(Eighthly:—Disease, it is said, enters through the mouth; therefore be most careful as to food and drink!)

9. Kokonotsu to ya,
Kokoro wa kanarazu takaku mote,
Tatoi mibun wa hikuku to mo, karuku to mo!

(Ninthly:—Maintain ever a noble ambition and a high spirit, even though your circumstances be lowly and your life obscure!)

10. Toto ya,
Toki miyoya no oshie wo mo,
Mamorite tsukuse, ie no tame, kuni no tame!

(Tenthly:—Be careful to observe faithfully the precepts of our ancestors, for the honour of home and country!)

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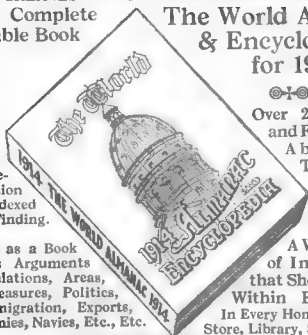
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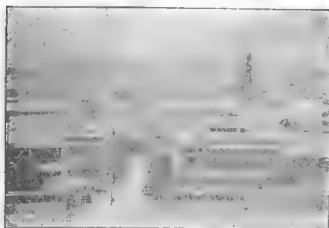
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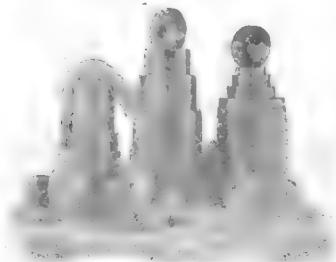
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A REPRESENTATIVE
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HL. I. M. THE LATE EMPRESS DOWAGER

THE JAPANESE

THE HISTORY OF
JAPAN

VOLUME FIVE

PASSING OF

THE

AMONG the great women who have adorned the history of the great rulers of the world, the late Empress Dowager occupies a prominent position. In the House of Japan, the Empresses of illustrious lineage and brilliant accomplishments have often shone with more brilliant light than they hold a warmer place in the hearts of the people than the late Empress Haruko. Into the palace of the Imperial Household they were not permitted to enter, but she had been given to the world by the departed Empress, and she was enjoying the full respect of the Emperor, and that the world of the Imperial couple was a happy one. The unceasing attention displayed by her during the illness of the Emperor was but a fitting illustration of her time of affectionate devotion towards her illustrious lord, not only in the privacy of the Imperial Household, but also in those public moments which both the Emperor and Empress had at heart.

The third daughter of the late Prince of Mei, and the daughter of the



11. THE LATE EMPRESS DOWAGER

THE JAPAN MAGAZINE

VOLUME FIVE

JUNE, 1914

NUMBER TWO

PASSING OF THE EMPRESS DOWAGER

By Dr. J. INGRAM BRYAN

AMONG the gracious women who have adorned the Thrones of the great rulers of the world, her Majesty the late Empress Dowager occupied a prominent position. The Imperial House of Japan has had many Empresses of illustrious character and brilliant accomplishments but none of them shine with more enduring fame or hold a warmer place in the hearts of the people than the late Empress Dowager Haruko. Into the privacy of the Imperial Household the public is not permitted to enter, but such details as have been given to the world show that the departed Empress was an ideal consort, enjoying the full confidence of the late Emperor, and that the wedded life of the Imperial couple was a profoundly happy one. The unceasing and self-sacrificing attention displayed by her late Majesty during the illness of the Emperor Meiji was but a fitting illustration of the lifetime of affectionate devotion shown towards her illustrious lord, not only in the privacy of the Imperial palace but in assisting in those public movements which both the Emperor and Empress had at heart.

The third daughter of the late Prince

Ichijo she was born and brought up in Kyoto, her father carefully supervising her education and teaching her the national classics himself. In those days the curriculum for the education of a nobleman's daughter included not only the Chinese and Japanese classics but calligraphy, music of the *koto*, the art of flower arrangement as well as the tea ceremony. In these the young princess had the best tutors of the day, and proved an apt and proficient pupil. Her beautiful handwriting which she displayed with ease, was the admiration of many; and the love of literature she so early evinced never departed from her but increased with the years, rendering her finally one of the most accomplished poetesses Japan has had.

At the age of 19 the young Princess was brought as a bride to the young Emperor who was to become one of the most illustrious in the long Imperial line of Japan. From the first she revealed a disposition toward that wisdom and mercy which made her so ideal a help-mate to the Imperial Throne. Her Majesty had a no less difficult rôle to play than the Emperor himself. The age of Meiji was just opening and the nation

was only beginning to receive the customs of the west. For the first time in Japanese history the consort of the Emperor emerged from the seclusion of the Palace to assume the same place that usage assigns to those occupying a similar position in western lands. That her Majesty performed the duties and fulfilled the responsibilities devolving upon her with perfect and sympathetic efficiency, winning the hearts of all her subjects, is now a matter of history. Her position in Japan was indeed not unlike that of the Queen Dowager Alexandra in England, to whom she may be appropriately compared in sweetness of character and sympathy of disposition. But in brilliance of intellect, especially in the realm of poetry, we find no star of equal magnitude among the royal houses of Europe.

When the Emperor Meiji moved the Imperial Court to Tokyo the young Empress impressed everyone with her modern yet kindly ways. In 1876 when the late Emperor set out on a journey of inspection through the north-eastern provinces the young Empress surprised the whole nation by going to the station to see off her Imperial spouse. This was the first time that an Empress of Japan had been seen in public with the Emperor, and the people were pleasantly impressed. The example thus set had an immediate effect upon the upper classes of the nation. The influence of the late Empress on the women of Japan has been immeasurable. No one has done more than she to raise the status of women throughout the empire. As the highest lady of the land she always set an example of earnest high-mindedness which won the respect of all her subjects and has been reflected in the lives of her

humbler sisters. The cause of woman's education she ever had deeply at heart, and the numberless occasions on which she gave her patronage to educational movements testify to her interest in one of the most important factors in the improvement of woman's condition in Japan. Few women in any country have combined so much modesty and high moral sentiment with so forceful and acute an intellect obsessed by universal interests. Her presence among the members of the Court of the late Emperor is said to have been like a heavenly radiance, bringing a feeling of purity and peace wherever she went. The late Prince Ito was accustomed to refer to the refined feminine eloquence of the Empress Haruko, whom he was always so delighted to listen to in conversation.

During the régime of the Empress Haruko at the Imperial Palace everything in the household was a model of orderliness and sweet helpfulness. Her Majesty was accustomed to rise about seven in the morning; and as soon as the usual duties were over, she heard reports from the various heads of departments, and subsequently received Princes and Princesses of the Blood who desired to see her. After luncheon she used to sit and chat with the Emperor, and frequently they wrote poems together. She loved often to walk in the Imperial gardens and study nature. This love of nature is a conspicuous feature of the poetry composed by the late Empress Dowager. Her tastes in food and dress were of the simplest, but always appropriate to time and circumstance. She had to wear foreign dress on great occasions, but her wisdom was seen in always preferring the beautiful native



ENTRANCE TO
NUMADZU PALACE

SEA SHORE
AT NUMADZU



SITE OF FUNERAL OBSEQUIES, YOVOGI



DOLLS USED BY H. I. M. THE LATE EMPRESS DOWAGER IN CHILDHOOD

dress when circumstances did not demand otherwise. Her Majesty took foreign food once a day but preferred Japanese fare. During her whole life at Court she was never once heard to complain of inconvenience. Her disposition was like sunshine to all about her. Yet she was ever the first to detect signs of indisposition in any of her attendants or those around her. When she went to Numadzu for a winter sojourn she was accustomed to let her attendants frequently go off for a day in the hills. She refused to have a special boat built for her, but preferred a common one such as used by others.

Thus her happy life went on for half a century doing and enjoying all good works, as the mother of the whole nation. The Red Cross Society and the hospitals all received her constant attention and help. There was nothing kind or good that was foreign to her. Then when the great shadow fell on the nation and the Empress was deprived of her noble companion, she bowed her head in quiet submission and retired to the Aoyama palace to mourn her loss and to revere the spirit that had departed but not far. The last months of her late Majesty's life were devoted to the memory of the late Emperor. His photograph was never far from her, and the shrine to the Imperial Spirit was

always within reach. The form became invisible to human eyes but the companionship was unbroken. This winter the Empress Dowager retired as usual to Numadzu for the colder months. But she had never been the same since the demise of Meiji Tenno; and a sudden siege of bad weather increased the malady that oppressed her. The heart grew weak and unable to bear longer the strain, and on the 11th of April at 2 a.m. she passed away, in the presence of the Emperor and Empress and many sorrowful friends.

The late Empress Dowager was a woman of deep religious convictions, and during her illness thousands of devoted persons thronged the temples to pray for her recovery. Hers was the religion that some day is destined to be universal: a life of purity and duty well done, inspired by constant communion with the God that fills the Universe. The great spirit departed as it had lived, in that unwavering fortitude expressed in one of her poems:

Koto ni fure
 Mi wa ikasama ni
 Kudare domo
 Kokoro wa yuta ni
 Nasu yoshi mo gana i
 Whate'er ill-luck about us grows,
 Howe'er the storms of life may beat,
 The mind should e'er maintain repose,
 The heart keep calm, e'en in defeat!



SUMMER'S COME

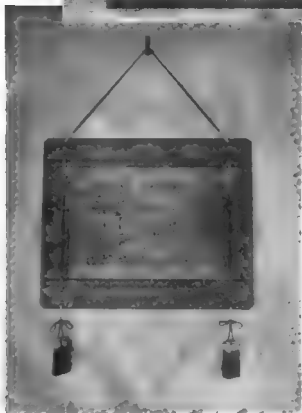
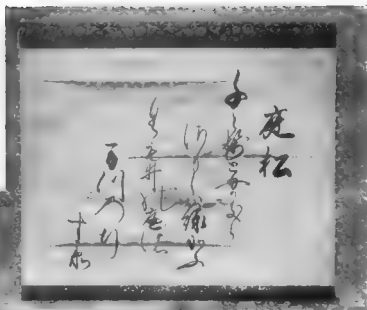
Haru sugite
Natsu ki ni kerashi
Shirotae no
Koromo hosu cho
Ama no Kaku-yama.



The spring has gone, the summer's come,
And I can just descry
The peak of Ama no Kagu,
Where angels of the sky
Spread their white robes to dry.

By the Empress Jito, 7th Century
Tran. by W. N. Porter.

藤子



HANDWRITING OF H. I. M. THE LATE EMPRESS DOWAGER



AVENUE OF CRYPTOMERIAS AT NIKKO

THE CRYPTOMERIA

By Dr. SEIROKU HONDA

TO no people in the world, perhaps, do trees, as such, mean so much as to the Japanese. There is to them a spirit in the trees and each tree has its own individuality to be observed and admired. And each tree has its symbolic signification, adding something to the meaning and beauty of life. For the Imperial poetry contest this year his Majesty the Emperor selected as the theme for poems presented, "The Cryptomeria before the Shrine," and one may well consider what the Cryptomeria, or *sugi*, as it is called, stands for in Japanese life.

The *sugi* is a kind of cedar, but very different from the tree known by that name in western lands. It more resembles the redwood tree, or *sequoia*, of California, and like it, grows to a good height, and is very straight. This aspect of uprightness in the tree has from time immemorial appealed to the mind of Japan, and the *sugi* is a favourite tree for the precincts of shrines and temples. These groves about the shrines remind one of the fir groves of occidental countries, but the *sugi* grove has a distinction all its own. Its massive straight trunk soaring into the blue empyrean, clothed from halfway upward in soft firlike foliage, is suggestive of something ethereal. Even the name, *sugi*, standing upright, symbolizes that inflexibility of character, which every true Japanese is bound to emulate.

And this spirit passes into the home, for every Japanese house is built of *sugi*, which largely accounts for the pure and simple beauty of Japanese domestic

architecture. Not only the house but most of its furniture and the common utensils are all made of the clean white and gold of the *sugi* tree. This environment of clean white wood from infancy has doubtless no unimportant influence on the evolving mind of the Japanese child, and accounts for certain inestimable characteristics of the nation's mind, which foreigners are too apt to overlook or wholly fail to appreciate. When Japanese travel abroad they are struck by the general ugliness of western houses. Houses of brick and stone and mud fail to inspire in them that beauty and sympathy they inevitably associate with the pure, clean *sugi* wood of their own firesides. They do not despise the foreign custom in this respect; they feel that the foreigner is driven to live in caves of brick and rock only because his country fails to afford him the fair *sugi* tree that the gods have conferred especially on Japan. It is difficult for a Japanese to believe that any one could prefer a home made of other than *sugi* wood, if he had a choice. The *sugi* tree is not only straight, but does not warp, shrink or crack; and it is thus an admirable material for the carpenter and the architect. When one considers all that the cryptomeria means to Japanese life and civilization, there is no wonder that the Emperor should have selected it as a fitting theme for the nation's poets at the commencement of the New Year.

The *sugi* tree is indigenous to Japan, and certain other eastern countries, but is unknown in the west. In Japan it is

found naturally, though there are parts of China and the Himalaya region of India where it flourishes to some extent. As a timber tree the *sugi* is to Japan what rice is: it is the chief wood of commerce and home consumption. The *sugi* is to be found all over Japan, though it does not venture into the colder regions of the north, being found not further north than Akita. It grows best at an elevation of between 2,000 and 4,000 feet above the sea. The more extensive natural forests of *sugi* wood now remaining are in Akita, Fukushima, with scattered groves here and there in various parts of the country. Of course there are vast tracts devoted to *sugi* afforestation, from which comes the main supply for daily use. The tree does not flourish in regions of excessive heat or where the atmosphere is too dry. In places like Yotsuya—maruta, Ome-maruta not far from Tokyo there are large artificial plantations of *sugi*, as well as along the Tenryu river in Enshu, the Kitayama districts of Kyoto, Yoshino in Yamato, the Washiri districts of Kishu and the Nabi districts in Hyuga. In fact the *sugi* is the principal object of forestry in Japan.

There are other trees resembling the cryptomeria in Japan and are sometimes mistaken for it, but they are quite a distinct species. Among these are the Formosan cedar and the broad-leaved cedar of South China. However, on the market no distinction appears to be made. But to all Japanese there is a vast difference between the *sugi* and all other trees. The Japanese grow the *sugi* tree just as they do rice or any other valuable product for the use of man, and the afforestation enterprise of the nation is among its more important undertakings.

In Japan at present some 5,000,000 acres are devoted to *sugi* forests. The Japanese prefer to cultivate it and build of it, even though most of the destructive fires that eat up towns and villages, are due to the material being chiefly of this very combustible wood. But no sooner has the smoke of a great conflagration died away than quantities of *sugi* wood begin to appear and soon new buildings cover the devastated district. It is said that the Japanese are a people who heat up quickly and cool down quickly; and some attribute this to fickleness of experience in burning and building the village homes of the nation. Like the *sugi* tree the people are born and die; they grow up with the tree and disappear with the tree.

The amount of timber annually consumed in Japan is equal to about 244,200,000 square feet, valued at about 39,960,000 yen; and of this amount 80,060,000 square feet are *sugi* timber, valued at 17,880,000 yen. This tree thus represents 34 per cent of the total output of lumber and 45 per cent of the total annual value of the nation's lumber. The *sugi* afforestation districts are cut down on an average of every fifty years. Since the Russo-Japanese war the afforestation regions have been greatly extended, so that they are now about ten per cent of the entire forest land of the nation. The most rapidly growing plantations are in Akita, Tochigi and Miyazaki districts, where about 490,000 square feet are set out with trees annually. Shizuoka, Kagoshima and Aomori are also being well planted with young *sugi* trees.

The *sugi* is further admired as being among the Japanese needle-leaved trees that grow to a great age, in this respect

ANCIENT CRYPTOMERIAS AT NARA





CRYPTONERIA GROVE, NARA

ranking well with the pine and the red cedar. There is a *sugi* tree at Tadaoka in Toyama *ken* the circumference of which at five feet above the ground is 66 feet. Such a tree if hollow would be equal to the size of an ordinary Japanese dwelling. There is another *sugi* over 62 feet in circumference standing in the village of Ishidoshira in Fukui *ken*; and one 58 feet in circumference at Nabari village in Kochi *ken*. The age of all these trees is estimated at well over a thousand years. All over the plains of Kwanto are numerous groves of *sugi*, marking the villages; for the people invariably build their homes under the *sugi* as a protection from wind and storm, as well as to have a sacred dwelling place. As one speeds along the railways and sees the blue smoke of the domestic hearth rise above the tall cryptomerias, the scene is suggestive of happy domesticity. Such a scene makes every Japanese homesick. The sight brings back the young man to the days of his boyhood at home, when he spent many a happy hour of frolic under the old *sugi* trees of the homestead. Even to the aged a scene like this gives rise to a long train of recollections, with thoughts of patriotism of and home. When one visits the most sacred shrine of the nation at Isé and stands beneath the old *sugi* trees there, no effort is necessary to have the reverence fitting for worship at such a place. It is without any conscious

effort that one bows one's head as in the presence of the Eternal Spirit that presides over all. Before most every shrine of the nation the cryptomeria stands in august silence as guard against all profane approach, causing the wanderer to bare the head and contemplate the eternal uprightness for which all religious places stand. The magnificent cryptomeria trees before the beautiful temples at Nikko, who can forget that has seen them? No wonder that the famous poet Saigyô, as he approached the shrine, under the grand avenue of cryptomerias, was forced to write the following poem:

Nani goto no
Owashi masuka wa
Shirane domo
Katajike-na-sa ni
Namida koboruru!

(I know not what august Spirit here resides, but in grateful reverence tears drop down!)

From this one may see how such a sight moves to the profoundest depths the heart of a true Japanese, who thus feels what the thoughtless foreigner may neither be conscious of nor appreciate. Yet there are those who expect the Japanese to cool toward this beauty and grow out of this religious consciousness for another or none at all. What is so much a part of our material as well as our spiritual life we shall surely be slow to abandon.



MAKING GOOD IN CANADA

By SANYA KOSHOAN

THERE are at present several thousand Japanese in Canada, chiefly business men, labourers and students; and though a certain section of the Canadian population does not appear to want more of them, they are in every respect making good, carving out their own fortunes and proving an active factor in the development and promotion of the country. Among them there is one name that calls for special mention, as a good example of what the Japanese can do for Canada or any other country where they are granted a free field and no favour. This man has been a pioneer in trade between Japan and Canada. Crossing the Pacific back and forth more than 30 times he has laid the foundation of a trade that continues to grow and prosper from year to year, until now he is the leader in commerce between the two countries. The head office of the Tamura firm is in Kobe, Japan, with branch offices in Tokyo, Yokohama and Vancouver, as well as in some twenty other places; and the Tamura Building in Vancouver is one of the finest business sites in the city. Erected at a cost of over 40,000 yen it is one of the landmarks of that growing metropolis of the western Pacific. Within the walls of this building are his busy offices, and the Tamura Bank which he established with a capital of half a million yen, he himself being the president. This institution is the chief medium of exchange between the business men of Canada and Japan.

The Tamura interests are extensive and varied, touching almost every side of the nation's development. The Tamura salmon fisheries are among the most flourishing on the Pacific coast, while the Tamura lumber mills turn out many thousand feet of first-class lumber from year to year. In real estate and manufactures Mr. Tamura also takes a leading place. When at home in Japan Shinkichi Tamura is president of the Japan Flour Milling Company, comprising six of the finest flour mills in the empire. He is also vice-president of the Kobe Chamber of Commerce; and his wealth is now estimated in many millions of dollars. The main sphere of operations, however, is in the direction of international trade. From boyhood it has been Mr. Tamura's ambition to be the means of promoting trade between Japan and Canada, an ambition destined to be worthily achieved. Starting like many young Canadians themselves, without money or friends, young Tamura worked his own way to success.

Born at Nakanooshima near Osaka in 1863, shortly before the fall of the Tokugawa shogunate, he shared the misfortunes suffered by his family with the change of régime. At the age of seven he was apprenticed to a tea merchant in Kobe. Soon after this his father took ill, and when the boy was summoned to his father's deathbed, the latter impressed on his son the way of life. "You have but one thing to depend on for

success," said the old man. "Depend on yourself; and the spirit of your departed father will watch you with encouragement and cheer." The boy went out from the sad chamber determined to be an honour to his parents and make of himself something useful to the world. His first thought was to get a proper education, as without this advantage his struggle would be all uphill. He began with evening classes, taking up the English language and also mathematics. For years he had little more than four hours' sleep a day, burning the midnight oil. His wages during the day were very meagre, and some of his earnings he had to send to his mother. At this time all he got was 3 *yen* a month, most of which was sent to his mother; and it took him five months to save enough to get an Anglo-Japanese dictionary. Convinced that success comes to him who strives for it, young Tamura laboured on, facing privation and overcoming all obstacles. He abstained from alcohol and tobacco except on festive occasions, and kept his mind constantly on the goal ahead. Every master whom he served admired and appreciated the honesty, diligence and marvellous industry of Tamura, and more than once he was tempted with offers of adoption by families he served. But he resolved on complete independence, and thus he toiled on till 25 years of age. Having his mind set on foreign trade he determined to proceed to Canada, contrary to the advice of his employer and most of his friends. How to raise money for his fare to Canada was a question; but a friend promised him the fare for the performance of a certain work, and he was overjoyed at the prospects. After three months of toil the task was completed

and he received with joy his fare across the Pacific. The hardest part of the undertaking was to say farewell to his mother, then over 70 years of age. Not being able to tell her of his intended separation from her, he said good-bye in the ordinary manner. After arriving safely in Victoria he informed his mother by letter of his plans and obtained her forgiveness for going away so far.

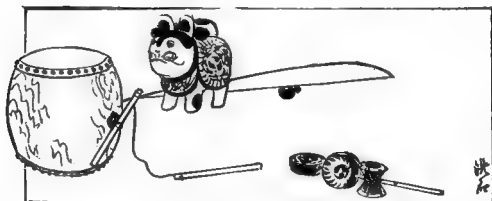
He first obtained work in Vancouver with a foreign merchant who paid him ten dollars a month. The merchant noticed that his Japanese assistant was always the first to arrive at the shop in the mornings and always the last to leave it at night. It was not long before Tamura was entrusted with the key and had the run of everything. He proved wonderfully adept in getting into western methods of trimming shop and selling goods. His mixture of foreign and Japanese ideas of what was artistic and attractive in window decoration, proved quite popular. As the owner of the shop at this time became interested in the manufacture of sewer piping, he wanted to find out a good source of sulphur which is used in such manufactures; and Tamura proved an encyclopaedia on the sulphur industry of Japan. He was selected to go to Japan on a mission in connection with the enterprise. But shortly after arriving in Japan the business felt through, and he had to betake himself back to Vancouver in great disappointment. After a chequered existence of some months he now opened a Japanese shop with a friend, and obtained goods for it from his former employer in Kobe. As all who knew Tamura trusted him, he had no difficulty in obtaining credit. The new shop opened with the Christmas season and the Japan-

ese goods sold like hot cakes. He made money now hand over fist. Often when he closed his shop late at night his pockets were bulging with paper money. Soon he was able to buy a lot and build a store of his own to save rent. In doing so he had an eye to the future, and selected a site then remote but which he foresaw would become the center of business as Vancouver grew and developed.

By this time he began to see that it was not enough to import goods from Japan; he must also engage in exporting goods to Japan. One day he was taking a walk in the country and saw great numbers of fish swimming up a river, and finding out that they were salmon, he resolved on exploiting them. He set out catching them and soon he had started a fish export trade to Japan. At first it did not succeed well because he attempted to save freight by cutting off the heads and tails of his salted salmon; for the Japanese do not like fish minus extremities, which seems to them undignified. As soon as the fish began to be shipped with heads and tails in tact, the business began to prosper. Soon Tamura had five steamers and many hundred men working in the fishery business. One of his greatest disappointments at this time was the wreck of a ship with all his fish cargo, which caused him the loss of many thousands of

dollars. He had some insurance, however, and survived the disaster. Now he commenced the export of Canadian lumber to Japan. In lumber and salted salmon the Tamura firm now does the largest business with Japan. Next he began to try his hand at exporting Canadian wheat to his native country. This also proved a good paying business, and is now one of his largest items. He meanwhile saw a good chance to engage in the export of metallic ceiling plates to Japan, which were eagerly sought after as being both artistic and fireproof.

At the time of the big Osaka exhibition Mr. Tamura was appointed Commissioner of the Canadian government at the exhibition, and managed the Canadian hall of exhibits with marked competency. It was at this time that Mr. Tamura felt the need of an organ for money circulation between Japan and Canada and thereupon he established the Tamura Bank. At present the chief activities of the Tamura firm are banking, real estate, lumber manufacture and export, building, salted salmon and herring, wheat and flour, etc. Thus the poor boy who once wandered about the streets of Kobe and Vancouver looking for something to do, is to-day one of the leading bankers and *entrepreneurs* in international trade between Japan and Canada, an example of what Japan can do for Canada if she is only given a chance.





OSAKA



AZUMABASHI



MEGIURO

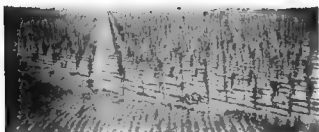


SAPPORO

DALNIPON BREWERY COMPANY

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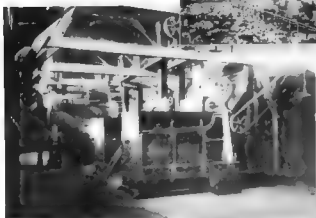
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TOP FIELD



GRANARY



GRAIN CLEANERS



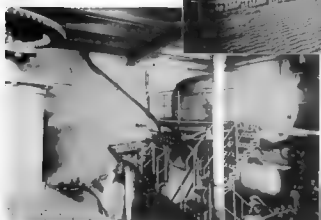
VATS



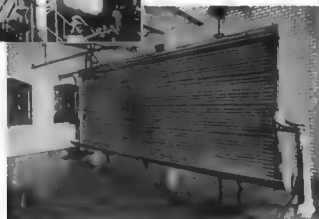
GERMINATING ROOM



KILN



BREW HOUSE



VAT COOLER



FERMENTING ROOM



LAGER CELLAR



FILTERERS



PACKING ROOM

JAPANESE BEER

By SHIN TAKASUGI

(MANAGER, DAI NIPPON BREWERY CO.)

JAPAN is bound to be in the fashion, in food and drink as well as in other ways, and has already developed quite a thirst for beer, though the stronger beverages, such as whisky and wine, have not yet taken complete possession of the nation. Up to the year 1876 all the beer consumed in Japan was imported; but in that year the Hokkaido government instituted a series of experiments in the growing of barley and hops, which proved so successful that the Government was encouraged to build a brewery at Sapporo, where the manufacture of beer was first begun in Japan. The success of the initiatory enterprise created wide interest; and within the next ten years many private brewing companies sprang up to exploit the business, including the Ebisu Beer Company, at Meguro near Tokyo; the Asahi Brewing Company at Fukida near Osaka, and the Kirin Beer Company at Yokohama. In 1895 the Kabuto Beer Company was also established near Tokyo. By this time Beer had become quite a popular drink all over Japan, especially for feasts and parties.

Up to the time when the first beer brewery was set up in Hokkaido imports of beer to Japan amounted to about 400,000 *yen* a year in value, most of the imports coming from the Bath Brewing Company in England. Even ten years later when the first Japanese brewery had been going for as long, the annual imports still totaled 460,000 *yen*. But with the gradual increase of output by the domestic companies and attainment of greater perfection in beer making, imports began to decrease until by the year 1895 they had almost ceased. At present the only

imports of beer to Japan are certain brands of German and American beer to meet the fancy of the fastidious. Even this finds consumption chiefly among the foreign residents of Japan. Not only do the domestic breweries now supply all the home demand but they export beer to the value of some 700,000 *yen* a year.

Statistics of production show that in 1912 the various breweries of Japan produced nearly 7,000,000 gallons of beer. Compared with foreign countries this output may appear insignificant, but it means much for the industry in Japan. Any one of the great breweries of America, England or Germany makes more beer than this in any one year, so that the industry in Japan may feel still in its infancy. It has to be remembered, however, that the Japanese will never become as great a beer consuming people as occidentals; they are far too fond of their native beverage, saké, for that. Owing to the small percentage of alcohol in saké it is regarded as a light drink, popular among the common people everywhere. It is so cheap too as to be sold at prices that put it within the reach of all, even the poorest. There is a sentiment and a tradition associated with the national drink that somewhat resembles the Scotchman's affection for whiskey. Presumably most people abroad, who drink beer, might be tempted to take whiskey instead, if it could be had as cheaply as beer. In Japan saké can be had at prices that closely rival those of beer; and when the average citizen thinks of treating himself or a friend or both, he will always prefer the national drink for the sake of association if for no

other reason. In the year 1912 over 150,000,000 gallons of saké were brewed in Japan. But saké contains more alcohol than beer, though not so much as whiskey or wine. Most saké has about 15% alcohol, while most whiskey and brandy have about 40% alcohol, but the average Japanese beer has only about 3 or 4% of alcohol. Now that there is on foot a temperance movement against the use of alcoholic beverages in Japan, it is possible that public attention may be more favorable to beer than to either whiskey or saké. But the price will have to be reduced considerably before beer is yet within the reach of all classes of the population.

The percentage in growth of output in Japan is about the same as that obtaining for some years abroad, namely about ten per cent. This increase of output and consumption is especially perceptible in the United States. Formerly Germany occupied the first place in beer consumption; but now America consumes greater quantities of beer than Germany and stands in the first place in general consumption of the beverage. In 1890 the United States produced over 400,000,000 gallons of beer. In 1910 this amount had increased to over 1,000,000,000 gallons. At the same time the percentage of increase in beer production is keeping pace with the percentage of increase in population. This increased consumption of beer in America may in some measure be due to the temperance movement which turns the public toward less intoxicating beverages.

Though for some time business in Japan has suffered from depression and all business enterprises have undergone more or less discouragement, there was no interference with the increasing output and consumption of beer, the average 10% increase being well maintained. In the matter of export the main difficulty is how to compete with foreign brewing companies. Japanese beer is now exported to Man-

churia, North and Central China, Asiatic Russia and the South Sea islands, in all of which places foreign beer is on sale at prices which it is very difficult for Japanese beer to meet. The most formidable competitors on the continent of Asia are the Union Brewing Company at Shanghai, and the Tsintau Brewing Company at Tsintau. The Dai Nippon Brewery Company has a branch office at Shanghai, which has been remarkably successful in forcing the rival companies to lower their prices; and the company has so far extended its trade in China that now some two-thirds of the keg beer business are in its hands. The Japanese company is also making marked progress toward monopolizing the trade in bottled beer. In South China Japanese beer is making successful inroads on German preserves, which have been largely in the hands of the Oriental Brewing Company, a German concern at Hongkong. In Singapore, as well as throughout the Malay peninsula, and in Java, Borneo and Sumatra, Japanese beer is now making fair progress, finding ready sale everywhere Japanese goods are sent. The export of Japanese beer is therefore showing a gradual but constant increase, and the breweries are preparing to increase their productive capacity in order to meet the demand. Within the next year or so the increase of output will amount to at least 10,000,000 gallons annually.

A difficulty has been the securing of good malt; and up to a few years ago the Japanese companies were obliged to depend on Australia and Germany, but now the Dai Nippon Brewery Company is using domestic material altogether, with very satisfactory results, Japan is gradually coming to produce larger and larger crops of barley; and experts have asserted that the quality of the home-made malt is excellent, surpassing even those malts that have hitherto been imported from abroad.

TAISHO FINANCE

By BARON SAKATANI

(MAYOR OF TOKYO)

THE duty of the financier, like that of the scientist, is from time to time to forecast the problems of the future, a very difficulty species of prophecy indeed. In so far as the future may be thus accurately indicated, just so far is the science shown to be of practical value. And nowhere is this more true than in the realm of finance. There are those yet disposed to regard all matters pertaining to forecast as belonging to the domain of mere fancy, but it requires no more than a little thought to show that such an attitude of mind is quite out of touch with modern knowledge. The weather forecast regularly issued by the authorities of the Meteorological observatory is now so carefully based on scientific facts that the public may as a rule safely rely on it, the exceptions simply going to prove the rule. In the same way and for the same reason the forecast of the financier may be trusted to set forth on a fairly reliable basis the financial possibilities of the future.

What we are now more immediately concerned with is the future of Japanese finance. What are its prospects for this third year of Taisho? Let us venture together on a little bit of investigation that may enable us to arrive at a conclusion. The money market of Japan is now intimately related to the markets of other countries, so that what affects the one will be sure to exercise some influence over the other. There is no doubt that the disturbance in the Balkans and in Mexico have deeply affected European finance during the past year, and these

together with the Chinese question have also influenced Japanese finance. It is not without some significance perhaps that these troubles all sprang up about the same time. The advancement of the Balkan question toward some appearance of solution for the present has done something to quiet the money market in Europe. But we are not yet satisfied as to the future of China. Socially and politically the nation is unrestful, and financially there is chaos. Chinese finance is at present in such a deplorable condition as to make Japan shudder. The revolution seems to have ended for the present; and we can hardly think that any serious complications are to be anticipated so far as the Powers are concerned. The Mexican question, however, is now at its worst, and much confusion prevails. But the calm and considerate attitude of the United States in the face of a trying situation is winning the world's confidence, and there is every hope that peace may be brought about in due time. On the whole, therefore, in spite of much to menace the equanimity of the world, there is ample reason for believing that next year will witness more peaceful conditions in all lands. There are, of course, other questions, such as immigration and race problems that may be expected to exercise some influence over finance, but there does not seem to be any just ground for apprehension so far. Commerce and industry are doubtlessly enjoying unprecedented prosperity, which will have a very favorable reaction on the chief money markets

of the world. In such circumstances Japan must, of course, share. And the retrenchment policy of the present Japanese cabinet will naturally enhance the nation's financial prospects. The reduction of taxation and the utilization of surplus funds to avoid a further increase of national loans and the reduction of national indebtedness, restricting the issue of treasury bills to the extent of some 50,000,000 *yen*, and redeeming bonds to an equal amount, will all have a very beneficial effect on the nation's finance. No doubt a careful examination of the government's plan in detail will reveal some defects to which one feels bound to take exception; but so long as the aim of the authorities is toward retrenchment they are to be supported in every way, and no doubt the money market of this year will be less subject to pressure than hitherto.

Though the general tendency among investors is to refrain from further enterprise in view of the large interest now paid by the banks, yet the volume of fund which, according to investigations made by the Bank of Japan and the Department of Agriculture and Commerce, is being put into new enterprise this year amounts to something enormous. It is safe to assume that this development in fund investment will continue throughout the year. The result must inevitably be a lightening of the tension in the money market. The nation's export trade is also displaying a marked development. The great Taisho Exhibition being held in Tokyo this summer, will doubtless react beneficially on the public spirit, and the financial world will reap the benefit.

A matter that requires the earnest and careful consideration of the financial authorities is the relation between the Specie Reserve and the Debt Redemption

Funds. So long as the Government avoids floating funds for unproductive purposes and gives due encouragement to industrial and commercial undertakings, there will not be very much difficulty. One of the most important matters in connection with our Specie Reserve is the question of foreign exchange. The matter of how best to transfer money from one country to another is a way of gaining or losing much money, according as it is managed well or ill. Skill, in this direction exercises not only a great effect on the volume of specie reserve but on the nation's export trade. The maintenance of specie reserve by the import of foreign capital is to be resorted to only under the most pressing circumstances. The import of foreign capital should be left largely to the natural pressure of economic conditions; and the maintenance of specie should be managed by skilful manipulation of foreign exchange. Financial conditions, like those of the weather, are not at all easy to forecast; since there are so many things that may at any time happen to frustrate the hopes of even the most careful observers. Changes in the financial world are of daily and even hourly occurrence, a fact that our merchants and manufacturers have not yet got accustomed to expecting. But they must pay much more attention to this aspect of finance if they are to protect properly their own interests. Generally speaking, it may be said that Japan is gradually getting her finances on a stable basis; she is beginning to see light ahead and to have some definite idea of where and how she will come out. So long as she remains faithful to her policy of retrenchment and the floating of loans only for productive enterprises, her financial future has nothing to fear.

ISÉ MAIRI

By F. YAMAZAKI

A PILGRIMAGE to the holiest of Japan's national shrines at Isé is one that many have taken, but few pilgrims have seen the sacred place as it is to be seen. The *Isé Daijin-gu*, is the central shrine of the *Ogami*, or Great God of Nippon, the ancestral spirit of the Imperial Family, who, by the way, is a Goddess, *Amaterasu Ogami*, the Sun Goddess from whom all things have come. Toward this shrine the heart of the whole nation turns in deepest reverence and worship as the source of all life and light. No Christian makes a pilgrimage to Jerusalem or a Mohamedan to Mecca with more religious devotion than a true Japanese does to Isé; and every year sees thousands of pilgrims make the journey of their lives to worship at the central holy of holies.

The Isé shrine consists of an inner and outer portion: the inner being known as the *Nai-gu*, and the outer as the *Ge-gu* shrine. The inner one is naturally the most venerated of the two. When the Great Sun Goddess gave birth to Japan she handed over to her offspring the *Sanshu-no-Shinki*, or three sacred symbols of Imperial power, and these are committed to each ruler of Japan, without which no one can wear the national crown. These three treasures consist of a sacred globe, or *Yasakani-no-Atsuta-Tama*; the Sacred Mirror, called the *Yata-no-Kagami*; and the Sacred Sword called the *Murakumo-no-Tsurugi*. The Sacred Sword is kept in the Atsuta shrine of Owari province, and venerated as an object of worship. The Sacred Globe is kept in the Shrine of the Imperial

Palace in Tokyo, where it receives similar veneration; while the Sacred Mirror is kept in the Imperial Shrine at Isé where it represents the image of the Sun Goddess. The god *Okuninushi-no-mikoto* is also worshipped at the Isé shrine, since he is one of the descendants of the Sun Goddess. He it was who founded the province of Izumo, and was the father of Japanese medicine. The outer shrine at Isé is dedicated to *Toyoke-no-mikoto*, another ancestral goddess, who is the mother of silk and agricultural industries. There is a great deal more theology associated with the deities of the Isé shrine and the genealogical tables are as complicated as those in the Old Testament, but probably a detailed account of it would not prove interesting to an unorthodox modern world. Suffice it to say that the foundation of the inner shrine is said to have taken place somewhere about the year 90 B. C. and the outer shrine about 77 B. C.

The architecture of the shrines, as any one may see, partakes of the simplicity of primitive times, having been restored or rebuilt in exactly the same manner century after century. The interiors are without ornament or decoration, save for the sacred objects of veneration. All around grow ancient cryptomeria trees. The simplicity of the national shrines is very marked in comparison with the gorgeous grandeur of the shrines of the shoguns at Nikko.

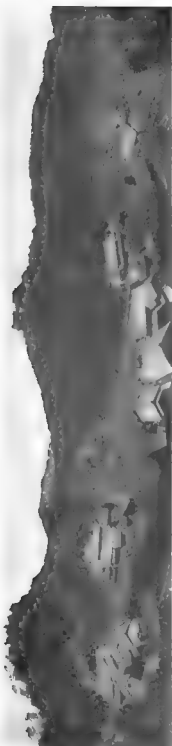
Every Japanese aims to visit the Isé shrines at least once in a life time; and the pilgrim who succeeds is known as an *Ise Mairi*, a distinction none are above

coveting. If one sees people dressed in white, carrying a staff and wearing a broad sedge hat bearing the words, *Isé Mairi*, wending their way up hill and down dale, he knows their mission. As such pilgrims usually collect into parties and stay at the same inn, their charges are not excessive and they can do the trip even though poor. The vast majority of these pilgrims who walk so far, are farmers whose simple faith in the shrines at Isé is touching to behold. Such pilgrimages have gone on from time immemorial. When the pilgrim sets out he or she, or both, is seen off by friends; and when the wanderer returns he brings a thank-offering of cut paper, a *gohei*, to hang up in the family shrine at home in memory of his Isé trip. Some bring edible seaweed or dried fish as presents. These souvenirs are called *miyage*, from *miya*, a shrine. The word in course of time has come now to mean any kind of present. From very ancient times it was the custom in some places to collect funds to make a present to the Isé Shrine, and the money was known as *Isé-ko*; and when the money was dedicated a virgin (*miko*) danced before the shrine a sort of *kagura* in honor of the deities. This money enabled a representative of the community to worship before the shrine as a proxy for the people. Another kind of pilgrimage to Isé was known as *Nuke Mairi*, the journey to Isé of a youth who ran away from home and made the trip without his father's permission. Such an offender was not usually punished on his return, as the end was considered to justify the means. Thus *nuke mairi* was a popular escapade with young adventurers. The novelist Bakin did this in his youth. It was also the occasion of the famous story *Hisa-kurige* by Ikku Jippensha. The year 1705 was made famous by the

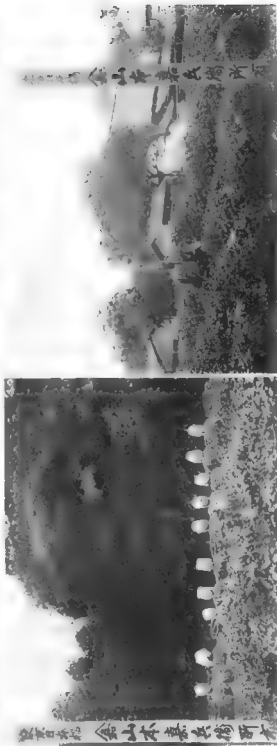
number of *nuke mairi* that took place, crowds of youth and boys from various parts of the country making their way to Isé, to the number of fifteen or sixteen thousand, it is said. It was in fact something like the children's crusade of the 13th century in Europe.

This ancient custom of the Japanese shows how the nation respects its ancestors and serves them with unceasing devotion. The custom has not been without its effect on the character as well as the manners and habits of the Japanese people. The pilgrims observed the manners and customs of other provinces and clans and thus these spread throughout the empire. The farmers were thus enabled to compare methods of agriculture with their own and act accordingly. Young men were afforded an opportunity of seeing the world as it then was and enlarging their knowledge and experience. The restrictions to travel and intercommunication that prevailed in the Tokugawa era, were to some extent relaxed in the face of these pilgrimages, which had a very beneficial effect on the unification of the people. Above all it tended to unite the nation in its old Shinto faith.

Isé mairi are as common today as ever, the custom prevailing in all classes of society. Many upper class newly married people go to Isé to pass their honeymoon. The middle class people make it the great outing of the year. The poor make it the most sacred act of their lives. With improvements in communication and travel there are not now so many who make the entire journey on foot, the train being more convenient. The spring is the time for *Isé Mairi*, before the busy season of agriculture sets in; and the visitor to the sacred shrines will then see crowds thronging the entrance to the shrines day after day without cessation.



TEA PLANTATION



TEA PICKING



SORTING TEA



TEA FIRING

TEA

By K. TAKAHASHI

(COMMISSIONER OF ARTS AND SCIENCES IMPERIAL MUSEUM)

TEA ! How much the word conjures up to the minds of us all ! How much of life is associated simply with tea ! The Japanese are a nation of tea-drinkers. The ancient proverb has it that saké is the best of physic but tea is the chief of the ten virtues. Tea has been a beverage of the Japanese from time immemorial. It has always been and still is indispensable to social intercourse. When it first came to Japan is shrouded in the mists of tradition. Like most other things it probably came from China. A certain Buddhist priest named Yeissai is said to have brought seed from China some time in the Kamakura period, and with the introduction of the plant came the habit of tea drinking, just as it prevailed in China. One of the oldest books of China refers to the tea tree as a valuable species of shrub, and another old book speaks of it as "the delightful shrub of the South." No doubt the tea plant originally came from India, first taking root in the South of China. Probably it came to be used as a drink as soon as people knew the uses of hot water. According to Japanese literature tea was in use in Japan in the reign of the Emperor Tenji, about the year 668 A.D. It certainly was a favourite beverage in the time of the Emperor Shomu, for we read that when His Majesty heard sermons from certain Buddhist priests he treated them to tea afterwards. Again we are told that when the Emperor Kwammu removed the Imperial capital from Nara to Kyoto he had a tea garden planted as one of the

improvements of the palace.

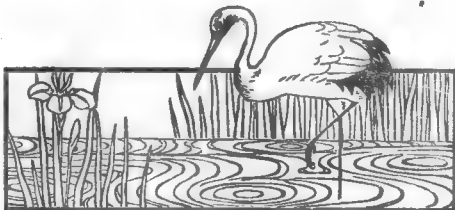
At first tea was regarded more as medicine than as a beverage. It is recorded that a certain priest, the great Kobo Daishi, brought tea seed from China and planted them all over the empire as a benefaction to the people, and from that time it began to be used as a beverage in social intercourse. The Emperor Saga gave order that tea should be cultivated everywhere, and this led to a great development of the industry. The proper partaking of tea soon came to be regarded as one of the refinements of life ; and a cultivated taste for tea was esteemed equal to a refined taste for literature and poetry. People came to have faith in its properties as a cure-all, and it was very popular for the sick.

In those days the infusion was not usually neat, but was often mixed with liquorice or ginger or even salt. The custom of drinking tea naturally led to the creation of artistic utensils for brewing it and for drinking it. At first the best of the tea dishes were imported from China, but soon they came to be manufactured in Japan. Certain districts became famous for good tea, such as Uji in Yamashiro, which still retains this reputation.

The method of making tea was not always as at present. Some periods saw the leaf stewed and pounded into dumplings, when it was eaten just as the first tea in England was. Later it came to be powdered and brewed in hot water, as in the Japanese *chamo-*

yu, or tea ceremony. Even tea games came into vogue, in which people met to drink the delicious brew, and spend the time in guessing from the taste what brand or blend of tea it was. The best judge of tea was regarded as a person of considerable accomplishment and worthy of all emulation. The most famous judges were said to be able to distinguish easily more than 200 different kinds of tea. In the Ashikaga period the *samurai* were often reprimanded for wasting their time in these practices instead of attending to their more important duties. Tea-tasting contests were often given at the big restaurants, with *geisha* to celebrate the occasion by singing and dancing, and much money was expended in such pleasures. The art of making tea utensils became so well developed that it affected all metal work; and wherever tea-tasting was much in vogue it was noticeable that the metal work adorning the temples and other forms of good architecture was always well done. The famous *Ginkakuji* at Kyoto is a monument of the extent to which the tea ceremony was carried in the days of old Japan. The collection of artistic tea sets and utensils became a craze and some very valuable collections were made. The rivalry in making and decorating tea dishes did much to de-

velop the art of china decoration in Japan. So much so indeed that even the poorest could have a cup of artistic pretensions from which to sip the national drink. Sometimes fabulous sums were paid by wealth connoisseurs for rare cups and other pieces of a tea set. Often the brave exploits of a warrior on the field of battle were rewarded by the gift of a rare piece of tea furniture. When the famous Hideyoshi was serving under his illustrious master, Nubunaga, after his victory at Tajima he was rewarded by the present of a valuable teapot. He sought no higher honour. Soldiers in camp after the strife and heat of battle recuperated by indulging in tea drinking and tea games, as if they lived in a world of peace. Just as Wellington and his brave veterans engaged in a ball before Waterloo, so celebrated heroes of Japan were known to engage in a tea-tasting contest before the commencement of a great battle. The custom of having a tea slop-bowl made from the tombstone of some famous person may suggest to some the still older custom drinking one's health from the skull of one's enemies. There were also schools of tea ceremony custom, each with its petty rules and peculiarities, which its adherents had to observe with scrupulous care.



KOMUSŌ

SOMETIMES in Tokyo but still more often in Kyoto one sees remarkably garbed men going about the streets asking alms. Upon their heads they wear a deep hat coming down over the face, with lattice over eyes and mouth, a hat of unique fashion, and over the shoulder is thrown a kind of stole, otherwise the dress somewhat resembling lay attire. In their hands they bear a small bag or *hoben bukuro*, often thrown over the shoulder like a school boy's bag. These men are known in Japan as *komuso*. From door to door they make their daily rounds, announcing their presence by plaintive notes on a *shakuhachi*, or small flute of bamboo. The *komuso* are priests of one of the Buddhist sects, the denomination having been organized in China in the days of the Toh dynasty by a priest named Fuké of the Zen persuasion. The adherents of the denomination are sometimes called *fukeshu*, after their founder. They are not obliged to observe the rigid requirements of some of the more prominent members of the Buddhist priesthood, having neither to spend much time in perusal of the scriptures, singing *sutras*, nor even to shave their heads. Their chief duty is said to be mental and spiritual enlightenment, living lives of contemplation. They set little store by forms and ceremonies, and are more like the Society of Friends than anything else to be found among the Christian sects. Some would be more disposed to place them in the same category as the Christian Brothers in the Roman Communion, since they form a sort of midway order between the priesthood and the laity. The less

charitably disposed will regard them as mere begging monks.

It is not known at just what period the *komuso* order first came to Japan, but it is certain they were here in the Kamakura period; and all through the Tokugawa era they were a prominent feature of Buddhist life. As little or no education is necessary to join the order of the *fukeshu*, additions are easily made, and in former times masterless *samurai* often formed convenient recruits to the order. The addition of many *romin*, or masterless *samurai*, to the ranks of the *komuso* at one time tended to raise the status of the order a good deal, and the *komuso* began to command more respect from the general public.

As to oversight there were two Buddhist temples that undertook exercising jurisdiction over the *komuso*, the *Myōan-ji* in Kyoto and the *Ichigwatsu-ji* in Tokyo. The *komuso* of the western districts were under the jurisdiction of the Kyoto temple, while the Edo temple oversaw those of the Eastern districts. All members of the order were required to be subject to one or other of these two temples. During the greater part of the Tokugawa period the *komuso* wore their hair in long ringlets or loose down their backs. At first they wore only paper garments, but later cotton became as practical and cheap. Thrown over the shoulder they usually carried a weapon in the shape of a short dagger wrapped in a brocade covering, but sometimes they bore it in their belts. Over all hung the stole as the symbol of their office. As time went on, however, they became more susceptible to style, and in

the middle of the 18th century they commenced to wear silk garments, with stole of brocade, and assumed airs of grandeur unseen hitherto. As some of the *samurai* that joined them were by no means poor, the *komuso* were for the most part no longer the mendicants of former times. The *samurai* who became *komuso* did not always join the order of their own free will: sometimes they had to do so on the order of their *daimyo*. The Tokugawa shoguns sometimes requested certain of their *samurai* to assume the garb and habits of the *komuso* so as to spy on the rival lords of the *daimyo*. As the *komuso* were free to journey whither they pleased, they had excellent opportunities of seeing the conditions of the country through which they passed, and knew everything that went on; and when they returned to their lords they had rich tales to relate. Not only so, but they were exempt from arrest or imprisonment, and consequently the order formed a sort of sanctuary for the refuge of *samurai* who happened to kill an opponent in a quarrel and had to escape the revenge of the law or the relatives of the victim. Moreover, when a man lost his brother or sister, father or mother, or other relative, he was likely to assume the order of the *komuso*, that he might wander over the empire in search of the missing one. Travelling *incognito* he had the entry to all places whither he wandered, a symbol of innocence, living on the charity of the public, but with open eyes and ears for all that went on about him. It was also a way of finding out the murderer of one's father, and taking revenge upon him in honour of the family name. This is usually the manner in which the *komuso* appears on the stage of the

national theatre of Japan. The hats worn by the *komuso* come down over their faces, with a short of lattice opening to admit air and permit them to see; but the *komuso* is supposed never to show his face to the world. They were supposed to walk everywhere they went, and decline all offers of carriage either by horse or vehicle. Like hold-up men with masked faces the *komuso* went through the country from end to end, knowing and seeing everyone and everything, but being seen and known by no one.

Upon joining the order of *komuso* the candidate received from the temple the accustomed hat covering the countenance, and the stole of the order, together with a personal seal in proof of admission to the office. The paternal temples from time to time sent supervising *komuso* on pilgrimages through the empire, spying out the habits of the other members of the order to see whether they behaved themselves properly and were, observing all the regulations of their office. Thus when a *komuso* was tramping along the road, or pleading for alms before the doors of the village, he never knew when a fellow-member of the order would appear; and he never knew whether the other fellow were as himself or one sent to see how he was behaving and getting on. All *komuso* had to be expert in playing the flute, for it is this accomplishment they have to depend upon to move the hearts of the public to charity. A mere maker of noise could expect little from the public of Japan. But sweet notes on the simple native instruments, such as the flute or the *biwa* always command attention and generous response. In this way the Japanese are not unlike the Italians. On joining the

order the candidate had to take lessons in flute playing at the temple where he was admitted; and the tune played is peculiar to the order. When two members of the order meet on the highway they salute each other by playing a few notes on their respective flutes. If they salute was faulty it would be at once known that the deficient one was an impostor and he would have his mask-hat pulled off in no time.

The *komuso* were not treated just as ordinary beggars. The people had to speak to them more politely. For instance when a family had to refuse aid to a member of the *komuso* order the formal way was to say: *gomuyō*, whereas in the case of an ordinary beggar the word of refusal was: *Totte kure!* or "Pass by!" It is said that in old times if any house should be so forgetful as to use the language addressed to ordinary beggars in the case of *komuso*, the latter would become very angry and walk right into the house, shouting: "*Totte kure nara, torō!*" or, "You say pass on, but I pass in!" With this the

offended priest walked about the clean *tatami* with this rough footwear of the highway, and then withdrew. This reminds us of the directions given the evangelists in the New Testament, who were told, not to take the dust of the street into the houses of those from whom they sought alms, but, to shake off from their feet the dust of the houses of those who refused them charity.

At the beginning of the Meiji era when feudalism was abrogated the special privileges of the *komuso* were also abolished, and the order fell somewhat into decline. The two temples of the *Fukeshu* were thenceforth treated as ordinary places of worship, and their superiors, or abbots, became ordinary priests of the Zen sect of Buddhism. The *komuso* themselves were thereafter treated as ordinary laymen, or common beggars, a status they still enjoy. But the people, having been accustomed to hearing the sweet flute music at the street doors for ages, have still a soft spot for the *komuso*, and he gets his share of charity still.



THE PEARL OF EASTERN SEAS

Japan, the pearl of Eastern waters blue,

Thy fields and seas are fresh and fair to see!

Thy sons are brave and just as men can be:

Thy changeless ruling house is kind and true!

No foe thy land hath ever trodden through!

The sun and moon bestow their smiles on thee

Before they answer other nations' plea.

All earth doth learn from what thy children do:

These blessings to Japan the Lord hath given;

So raise thy voice in praise to God on high;

Observe the holy laws ordained of Heaven;

Defend the weak, and hear the poor man's cry;

A home of joy for Asian people be,

Where love and righteousness shall dwell with thee!

Tomitaro Suzuki



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KATO KIYOMASA WITH AUTOGRAPH

KATO KIYOMASA

JAPAN has many heroes whose names are on the lips of every schoolboy, such as Taiko Hideyoshi, Minamoto Yoshitsune, Shingen Takeda and Uyesugi Kenshin, but among them none is more loved than the name of Kiyomasa Kato, who is veritably an idol of Japanese youth.

Kato was neither a great statesman nor a great scholar, but he was as brave a *samurai* and as gallant a soldier as ever lived. For intrepid bearing and benevolence of disposition he is probably unparalleled in the annals of Japanese history. It was said of him that he seldom showed anger, but when he was in wrath even the most savage beast would flee from him, and when he smiled, as he usually did, the children everywhere became attached to him.

Our hero was of noble descent, having come of Fujiwara ancestry, many members of which family occupied positions of prominence in the Imperial Court and were even related to the Imperial Family. One of these high Court officials, Fujiwara Masaiye, a military officer of the province of Mino, had a relative, Fujiwara Kiyokata, who changed his family name to Kato; and the son of this man begot an heir who received the name of Kato Kiyomasa. Left fatherless at the age of three years, Kato's mother, who was a relative of the mother of the hero Hideyoshi, brought up the boy according to the best traditions of the nation. Being poor the mother and son, after being deprived of a home, sought refuge with Hideyoshi in the castle of Nagahama in Omi, of which the great warrior was then lord. Thus brought

up under the supervision of Hideyoshi young Kato could not but have turned out to be an extraordinary character.

At the age of 15 Kato Kiyomasa duly became a *samurai*, being elevated to this rank by Hideyoshi himself, and was given an annual allowance of rice from the public treasury. Kato's main acquirements at this time were in military arts. One day the estate of Hideyoshi was attacked by burglars. Young Kato's expertness with the sword stood him in good stead. Many of the servants of the estate were both wounded and worsted but Kato was invulnerable. The burglars tried to capture him in vain. Facing the chief of the bandits single-handed, Kato soon had him in hand and disabled. Hideyoshi was delighted at the prowess of his protégé, and promoted him in rank and increased his income.

In the year 1582 there was a rupture of relations between Hideyoshi and Shibata Katsuiye, lord of Echizen. In the fierce battle that ensued Kato Kiyomasa took a prominent part. Before entering the conflict Kato requested permission of Hideyoshi to bear a sprig of young bamboo on his back as his family crest. This was in accordance with the custom of the time, when young warriors were wont to assume crests of their own on the battlefield. The request was refused on the ground that such privileges were open only to men of established reputation and renown. The reply greatly wounded the feelings of the young soldier; he was cut to the quick. Burning with disappointment, as soon as the battle opened, he rushed headlong into the thickest of the fight and beheaded

eleven men in as many minutes. On seeing this, Hideyoshi immediately extended him permission to assume the special emblem for which he had asked. Hideyoshi from this time onward for several years was face to face with almost constant warfare, subjugating and uniting the severed ranks and interests of the various great families; and in most of his battles he owed not a little to the skill and daring of Kato Kiyomasa.

In 1588 Kato was appointed lord of the castle of Kumamoto, one of the most historic of the nation's fortresses, when he received half of the province of Higo as fief. When Hideyoshi made war on Korea in 1592 Kato Kiyomasa was one of the chief commanders of the expedition, with Yukinaga Konishi as his colleague. On that famous expedition Kato wore a helmet three feet high, and carried a *kamayari*, or cross-lance, of huge proportions in his hand. Being a devoted adherent of the Nichiren sect of Buddhism he bore on his back on a small flag the Buddhist prayer: *Namu myōhō renge kyō!* The success of his expedition in Korea he attributed largely to the power of this prayer. He conquered the country and took two sons of the king of Korea as prisoners, but he forbade any plundering of the non-militant inhabitants. Even the people of Korea admired his valor and magnanimity, as they had not seen his like before. At that time Kato was the envy of all army men, and did not escape the treacherous tongue of jealousy and ill-will. Hideyoshi, who was rather prone to suspicion, especially in the case of men almost as brilliant and renowned as himself, partly believed the calumnies circulated about Kato, and when the latter came to the palace of the Taiko

he was not received by the latter personally.

At that time Hideyoshi was living in his castle at Fushimi, the Momoyama castle, where now sleeps the late Meiji Tenno. It so happened that a great earthquake then shook the castle to its foundations, and some of the buildings collapsed, killing many retainers. At once the offended Kato Kiyomasa, attended by his soldiers, hurried to the castle to inquire after the safety of Hideyoshi. The brave soldier found his master huddled together with wife and servants in a corner of the demolished mansion; and as Kato knelt in obeisance before Hideyoshi the latter could not but be deeply moved, especially as he remembered all that Kato had endured for him both at home and abroad. Hideyoshi was not one to despise loyalty; and next day he summoned Kato to his presence and consented to hear his reply to the slanders sent to Hideyoshi against him. Needless to say he had no difficulty in establishing his innocence to the satisfaction of his master. Taking Kato by the hand, and with tears in his eyes, Hideyoshi said: "You grew up by my side, and all your deeds are as my own!" From that day Kato was treated with greater consideration than ever.

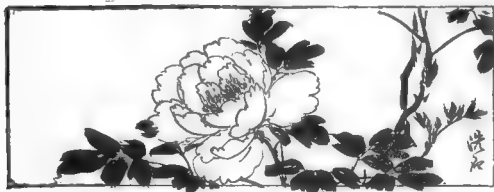
In 1596, owing to dissatisfaction over the terms of peace with China, Hideyoshi resolved to invade that country by way of Korea; and Kato Kiyomasa was despatched at the head of a great army to the Korean coast. The Chinese generals sent him a message to the effect that more than 700,000 Chinese troops were awaiting him, and he had better retreat ere it was too late. To this Kato replied that he would sooner have the honour of defeating a great force than an insigni-

ficant one. He also suggested that if they would all come on together it would settle the matter all the quicker, as he did not care for a prolonged struggle with separated forces. Kato fought for some seven years in Korea, and the whole Far East rang with his martial exploits. But in 1598 Hideyoshi suddenly died, and then Kato was summoned home.

After the demise of Hideyoshi the struggle was to be between his lieutenants, the most noted of whom was Ieyasu, who desired to undo Hideyori, the surviving son of the Taiko. In the great battle of Sekigahara Hideyori's retainers were defeated by Ieyasu. The time came for an interview between Hideyori and Ieyasu, and Kiyomasa Kato accompanied Hideyori to guard him. At that time Fukushima Masanori, one of the favourite retainers of the Toyotomi family, was in charge of the great castle of Osaka with a garrison of ten thousand soldiers. The interview between Hideyori and Ieyasu was concluded without any outward event. Hideyori returned to Osaka by ship down the river Yodo. As they floated down the stream Kato drew

a gleaming dagger from his sleeve, and holding it up before Hideyori, said that had Ieyasu done anything to insult the house of Toyotomi he had intended, with the weapon, to pay a last tribute of respect to the family of his master.

Not long afterwards Kiyomasa Kato retired to his castle at Kumamoto, where he died of fever; and was buried by the Nichiren sect in the temple of Seisho-ko, which is now a Mecca for pilgrims from all parts of the country. Strange to say it is a favourite place for leper victims, who have a superstition that the spirit of Kato is able to help them. Shrines to Kiyomasa Kato have been erected in Tokyo and various parts of the country also. Kato was well versed in all branches of Buddhist learning and was also a student of Confucianism. Relics of Kato are kept in the Imperial Museum and at the Yasukuni Shrine at Kudan, and are revered by the nation. The long spear of his shown in the Imperial Museum has one branch broken off; and it is said that this was done during a tiger-hunt in Korea.



HILL OF CARE

Waga iho wa

Miyako no tatsumi

Shika zo sumu

Yo wo Ujī-yamato

Hito wa iu nari.



My home is near the Capital,

My humble cottage bare

Lies south-east on Mount Ujī; so

The people all declare

My life's a 'Hill of Care.'

By The Priest Kisen

Trans. by W. N. Porter

BAKIN

By "ARIEL"

FROM a Japanese point of view Bakin is the greatest of the nation's novelists. Certainly he is the most noted master of fiction and classic prose in modern Japanese literature. He is to the educated and middle classes what Jippensha Ikku, author of the *Hisa-Kurige* (Shank's Mare) is to the masses of the less enlightened order; and among the most widely popular of his 290 works is the *Hakkenden* or "Tale of Eight Dogs," itself consisting of no less than a hundred and six volumes, a gigantic production indeed. Bakin is a rationalist of the modern Teutonic type; and his grim humour and good-tempered cynicism sometimes remind one alternately of Carlyle and Thackeray.

To appreciate what Bakin means to Japanese literature and life it is necessary to understand somewhat of the *milieu* whence he sprang. Bakin flourished during the latter part of the Tokugawa period, his life covering the years 1767 to 1848. It was a time when Confucianism was the paramount influence in Japanese society. It marked the standard of morals and set the spirit of education. Confucian scholars were favoured above Buddhist priest and everything was done to promote the progress of the cult as a matter of state policy. This was no doubt due to the fact that it favoured the ideas that developed into what is now known as *Bushido*, and strengthened loyalty and filial piety. It was during this period that the family system became firmly established on its present basis, a feat accomplished only through the complete supremacy of Confucian ethics. Buddhism and Shinto had to bow to this in order to exist, and they made the necessary compromise. But on the whole it was a class influence. Confucianism did not much affect the

lower orders of society. It was the religion of gentlemen and soldiers. The common people lived in ignorance and degeneration. But the middle classes and the *samurai* prided themselves on their nobler ideals and their Confucian tenets.

It was Confucianism that taught the *samurai* that spirit of supreme sacrifice that made him such a model soldier. After ages of struggle he had learned to be ever in readiness to die for his lord, for his parents or his family. Confucianism was specially strict as to the relations of the sexes. Boys and girls were not to mingle after the age of seven. The *samurai* was taught that the ideal life for him was that of a bachelor; and there were many who deemed it a sin even to converse with a woman. Woman in other ways was not much accounted of. She owed her husband absolute obedience, while he was free in his relations toward her. For a woman to divorce her husband for any cause was so disgraceful on her part she could not hope to survive it: her parents would not admit her in the home. Second marriage was regarded as dishonourable in women. There were various degrees of illicit intercourse, violation of which meant penalty certain and severe. Such was the system of thought into which Bakin was born and under which he was brought up. Of course the spirit of the age affected literature. And the novels of Bakin best illustrate the influence of Confucian ethics on life and literature.

Takizawa Bakin was born in Yedo in the year 1767 in the lowly district known as Fukagawa. His father was a retainer of Lord Nobushige Matsuudaira, one of the foremost vassals of the Tokugawa shogunate. Bakin was noted for

his interest in books even from his youth. Being obliged early to enter service he was made a foot soldier, the lowest rank of *samurai*, but martial life he did not much relish and soon left it. After serving various masters, none of whom seemed to satisfy him, he struck out independently and resolved to study medicine. He never completed his course, however; and after a while entered upon a study of Confucianism under Kameda Hosai, a celebrated scholar of the time. This, too, he finally abandoned, and next we find him entering as a pupil of the noted novelist, Santo Kyoden. In this he found himself, and suddenly became inspired to enshrine himself on the altar of literary fame. His maiden effort was *Mibu Kyogen*, a short satirical novel. His master was surprised at his pupil's achievement, and prophesied great things for him. The young writer of that time could not live by his pen, any more than he can even now; so Bakin was often hard up, and had to resort to other ways of obtaining subsistence. He married a widow who had a *geta* shop, but this business he hated, and soon it was abandoned to a relative by marriage, and Bakin began to make a living by acting as a tutor. In 1803 he brought out his second novel, *Geppyo Kiyen*; and from that time the stream of fiction from his pen never ceased till his death.

Bakin physically was a giant among his countrymen, standing over six feet in height and proportionately built, with a strong constitution. A wrestler advised him to take up that profession, assuring him of the championship. But he devoted all his physical as well as his intellectual energy to the production of fiction. Bakin not only had genius but he was a scholar, an accomplishment that distinguished him from most of his rivals. This versatile knowledge, revealing familiarity with religion, history, geography, ethics and medicine, came in most useful in authorship. Like many another great author he did not rely always on the fertility of his own brain for theme and plot. More frequently he took what others had used before him, but his transformation of it resulted in

a new creation wholly pleasing to the reader. For instance, his masterpiece, *Hakkenden*, was based on a famous Chinese novel, *Suiko Den*, but having passed through the alembic of Bakin's imagination, it was as new a creation as one of Shakespeare's plays after rising from its homely source through the Bard of Avon. But it was not a time of oculists, spectacles and electric lamps; and Bakin, having burned too much of the midnight oil deciphering the immensely difficult hieroglyphic text of Chinese classics, now suffered from eye trouble, and began to dictate to an amanuensis. Thus he laboured on into old age, his son's wife writing to his dictation, until he died in the year 1848, aged 82.

It would be quite impossible in the space at our disposal to review the works of Bakin. Among the more famous are the following, which are of the romantic variety: *Chinsetsu Yumiharisuki*; *Sanshichi Zenden Nana-no-yume*; *Asasina Junto-ki*; *Shunkan Shima-monogatari*; *Raigo Ajari Kuwaio-den*; and *Satomi Hakkenden*. A strong moral purpose appears to pervade the writings of Bakin; the evil invariably suffer, and the good are always rewarded. He represents a juster world than was known to his life and time. Bakin is always consistent if not quite rational. His good characters and his bad remain the same from the beginning to the end. He appears unfamiliar with repentance and conversion. What moral changes he allows in his characters seem much too complex for description, which he shrewdly avoids. But with Bakin men are simply bad or good, and there is no half-way between; and among them no flash of passion is observable. From a western point of view his characters would seem to be too artificial and didactic. They are personifications of the moral opinions of his time, rather than individuals representing definite personality. But in this he truly typified the life of his time, which dispised or ignored individuality as a dangerous element, and lived for the incarnation of principle. This is indeed why his writings had so wide a vogue in the highly conventional society of the day. To Bakin it was

reason, rather than passion or emotion, that guided the life of man. Consequently from a psychological point of view Bakin is not very important; but from a social and literary standpoint he is quite significant. Sociologically he is supreme; for he unerringly reflects the moral notions of his day. It is quite impossible to do him justice without a full acquaintance with the ideals and standards of his age; and it is because his writings are so perfect a reflection of that age that he is so highly valued by all Japanese.

The colossal task of his *Hakkenden* occupied him 28 years in completing, an achievement that throws Hugo and other many-volumed writers far in the shade. It is to some extent a historical novel, and for the most part is taken up with Satomi Yoshizane, Lord of Awa and Katzusa. He was a model lord with deep compassion for his subjects, and peace reigned through his provinces. Among his vassals the great *Daimyo* had eight heroes, who swore, as brothers, to be loyal to him till death. This they succeeded in doing by virtue of possessing each a crystal bead; and on each of the eight beads was an ideograph signifying the character of the possessor, such as *Benevolence*; *justice*; *Sobriety*; *Wisdom*; *Loyalty*; *Faith*; *Filial Piety*; *Fraternity*. In some mysterious way each of them was a perfect example of the virtue inscribed on his crystal bead. The chief occupation of the these eight heroes appears to have been the habit of journeying throughout Japan punishing the evil and rewarding the good. Naturally mutual attraction in time brought them together and made them the servants of the good Lord of Awa and Katzusa. At that time Uyesugi Sadamasa, who envied the good fortune of Lord Satomi, laid siege to his castle with a vast army. But his eight heroes with an insignificant handful of troops were soon able to put the enemy to confusion and rout; after which there was, of course, nothing to do but to marry the eight daughters of the lord, he fortunately having just the right number to go round. Then, having accomplished life's mission, they all

retire to the mountains and become hermits.

In construction the novel is regarded as a great achievement. Certainly there are few writers that could handle so many characters with less embarrassment. Though Bakin takes his eight heroes from among the 108 of the Chinese original, he is too much of a rationalist to describe them as born of so many stars, as does the Chinese novelist. Bakin makes them incarnations of the eight chief virtues of Confucianism. But as they reveal none of the defects common to man we cannot accept them as typical of the world we live in. They are puppets of Tokugawa manufacture, with Confucius pulling the wires. Their extreme rectitude is perhaps pardonable as a legitimate reaction against the general degeneration and immorality of the age. That such an undesirable state of affairs socially should be regarded as the natural outcome of a long period of peace, begetting luxury and effeminacy, may or may not be a reflection of the old belief in war as a purge of society. There is another significant fact also. Most of the novelists of the time, who tried to picture accurately the society in which they lived, were regarded as immoral and were imprisoned by the authorities and their works confiscated. Thus was realism treated in the latter part of the Tokugawa era. Bakin was regarded as a model and treated as a benefactor because he described an imaginary state of society.

The following extract is taken from Bakin's *Sanshichi Zenden Nakayume*, or "Glimpses of Dreamlands":

"The space of a man's days is fifty years; and even in the most ancient times man scarcely ever saw three score years and ten. From Heaven and Earth man receives merely a limited life; but his passions, alas, have no limit. To the wretched copper which he wears his nails to the very quick to obtain, he is bound like a slave. Before the term pay-days of the half-year arrive, advances are requested and receipts are given in plenty; men plead for grace or money, and there are loud lamentations. Some

come to borrow with meek, downcast faces like stone saints, and immediately they get the money, they rush off to evil with it, and perforce repay the loan with a visage scowling like the king of hell when his mouth is smeared with red incense.

The old proverb on the people's lips that "even in hell sins are estimated in money," seems now, alas, a golden saying. Property nowadays, like a traveller at a lodging, remains in the owner's hands but for a night; for if there is income, there is also expenditure. Eating and drinking, after all, are the pegs that give strength and continuity to life; and when one is really hungry perhaps nothing tastes nasty. Barbarous foreigners buy the first *bonito* of the season with a golden *koban*; and no sooner are the fish devoured than they crave for more. If a man tries to fare on plain rice washed down with tea, it will proceed but three inches down the throat, when it will return and find its way to the public refuse boats. A snug little house that you can squeeze your knees into is big enough. The grand palace of the Chinese Emperor Shiko and a straw hovel differ only in being spacious or narrow, and in being placed in the country or in the capital. If you have but a one-mat room, in which you can just manage to stretch your legs, your body will be completely protected. Pack your five feet of carcass into clothes to form a convenient temporary skin for your frame, and the finest brocade differs only from the coarsest rags in being brilliant or dirty. After death, who by looking at the pale,

prone form, can tell which body was clothed in the grandest raiment during life? A loin-cloth made of silk crêpe, is, after all, only a loin-cloth. When men begin to understand the true principles underlying such things, patches and motley colours will doubtless become more common on shoulders and knees; but when a man sets his heart on some costly garment for which he has no special use, and for it strikes a bargain to pay in two six-month instalments, and thus adorns himself in borrowed, wadded garments, while he points his exposed toes toward the pawnshop, it is really a pitiful state of affairs.

Men are divided into great and mean according to the kind of costume they wear; but a man may be able to follow the laws of etiquette in regard to the cut and colour of his clothes, putting on even tattered trousers and carrying a rusty sword in his girdle, having only slender possessions, and yet be able to pay his debts. There are some things better than purchasing pain with money: performing all the duties assigned by Heaven, seizing the opportunity of a little leisure to turn over the green covers of an old book, viewing the ways and manners of the ancients and resolving henceforth to mend his own ways. The religion of Heaven gives only sufficient for the day. A man may have money, and no children to bestow it upon; his family may be large and his means small; handsome men are often fools, and ugly men clever; men that are rather taking, are frequently lascivious, and men poor in speech are often strong in will."



ORIENTAL EXCLUSION IN NEW ZEALAND

By KWEI CHIN

(CONSUL FOR THE REPUBLIC OF CHINA IN NEW ZEALAND)

RECENTLY I learned that there is a very old and decrepit Chinese who resides at Puyseger Point which is situated on Preservation Inlet at the extreme south-west of New Zealand. Owing to the somewhat isolated position of the place, communication with it is by no means easy, yet we have at least the satisfaction of knowing that it is as free from the noise of the busy world as Robinson Crusoe's Island, which was near the mouth of the Orinoco River instead of Juan Fernandez, an Island in the Pacific on which Alexander Salkirk resided.

I regret exceedingly that I have been in this country only a few months, and that I am therefore unable to give a fuller account of this "Valley of Peach Blossoms" which would be available for, and of interest to, those who are anxious to find a retreat from the wiles of painted civilisation and the poisoned sneers of artificiality. But, at least there's the Lighthouse there, and the Official Year Book assures me that it communicates by telephone with the telegraph system. In addition there is the regular mail which leaves the Bluff at intervals of 14 weeks, and which thus enables the inhabitants of the Point to receive news of the outside world and at the same time to obtain the necessities of life.

I obtained the foregoing facts in the following manner. Some months ago, I received a letter from a gentleman who

signed himself T. B. Smith. It appears that he is the keeper of the lighthouse; and he informed me that the Chinese whom I mentioned was in need of assistance. Accordingly I communicated with this kind-hearted and worthy gentleman in order to offer such assistance as lay in my power. Through him I received a letter from the old man who gave his story briefly and almost intelligibly, as follows;

He is a Cantonese from the district of Shun Tack, age at present 76 years. Fifty four years ago, when he was 22 years of age, he left his native country for Sydney. He afterwards went to Melbourne; and when he was 36 years old he came to New Zealand owing to the discovery of gold. However, he was not successful in his quest of gold and changed his occupation many times afterwards. The most interesting part of his letter is the date. It was dated under the late dynasty the 27th day of the 5th month of the 39th of year of Kwang Su! This corresponds exactly to our story of the fabulous "Valley of Peach Blossoms," the inhabitants of which were entirely ignorant of the outside world and the great changes which had taken place therein.

I remember some years ago when I was in Peru in South America with Dr. Wu Ting Fang to settle a certain labour dispute between our own countrymen and the Peruvians, we went up the Andes

Mountains to a height of 27,000 feet. There we met forty Chinese engaged in gardening, ploughing, and trading as honest and industrious people. They doing were very well, despite the peculiarities of climate against which they had to fight, and in spite of their separation from their own land. I used to say jestingly to my English friends that our people are like the Union Jack—the sun never sets on them!

But it is not worth while relating all the incidents in the life of this old man, for they are much the same as those of other fortune-seekers; consequently I have not taken the trouble to translate the whole of his letters. I have preferred to copy one of Mr. T. B. Smith's letters instead, in order to give you some idea of this man, and as a proof of the truth of what I have related. It may be interesting to note the date on which Mr. Smith replied to my letter, and the date on which mine was written.

Puysseger Light-house,
Preservation Inlet,
New Zealand,
August 20th, 1913.

Dear Sir,

Your letter dated 12th May, 1913 re. an aged Chinese in need of assistance was received safely, but I regret not being able to answer sooner as our mails are few and far between. At your request I handed the enclosure you sent me to Leung Sher and he has given me a reply which I enclose hoping it reaches you safely. He brought it here to my house some weeks ago and was badly in need of some necessities of life which I supplied him with. Giving my own opinion of Leung Sher at such an age, he seems a very remarkable old man, very active and for cultivation such as gardening, I

am sure would be very useful; but here where gold is hard to get it takes a young man all his time to get food, but I can't understand from him whether he would like to go out or not. He has a good house and keeps it beautifully clean. I have occasionally gone over and had a cup of tea with him. He suffers from asthma rather badly, and is without tobacco. I can guess how he would enjoy a pipe, so I got him a lb. of June by our last steamer. As far as I know our next mail will be the end of September, but I am not certain.

Trusting you will see your way clear to help this old man."

I remain,

Yours truly,

(Signed) T. B. SMITH.

P. S. Our next mail leaves the Bluff about 7th September and then 20th December."

What an extraordinary thing is this—and in a so-called civilised world! No doubt they are keeping on friendly terms and enjoying such intercourse as each other's society affords, for that indeed is the only thing which can comfort and amuse them in their isolated position. They must indeed be a pair of Alexander Selkirks, as it were, "monarchs of all they survey." It would, indeed, have gladdened the heart of my favourite novelist, Charles Dickens, to know that they have no "Dock-yard people of upper rank," who do not know "the Dock-yard people of lower rank." What is more, they have no strike, and no socialism, which are both so prevalent in the outside world; for these have no chance of obtaining a footing there. They must not cease work, for work is necessary in order that they may live; and they must not cut themselves off from their only

means of communication with the outside world, nor misapply the theory of exclusion, however much it may apply to that outside world where the struggles for existence is so great. And it is easy to understand that they hope that such a state of things will never come to pass; for if it did they would be ruined. Our philosopher Chung has asked, "Have you not heard of the man who has had to leave his native land? After several days' absence from his State, he was glad to meet any one he had known there; after a month he was glad to meet anyone he had even seen there, and after several years he was glad to meet anyone who was in any way like his fellow countrymen. Is not this a case of absence from one's kind increasing the desire to be with them? So, too, a man who had fled into a wilderness where bishop-wort choked the path of the weasel and stoat, now advancing, now stopping—how he would rejoice if the footfall of a fellow-creature broke upon his ear. And how much more were he to hear the sound of a brother's or of a relative's voice at his side." Is not this the explanation of the moral side of the nature of the man who had endeavoured by every means to seek assistance for a "long lost or outcast brother"? Life is but a dream, yet we should dream a true life. What a plain, simple life he and his companion lead! They have no anxiety; they have no prejudices; they have even no racial feeling!

Compared with the present troublous state of affairs, this story of life as it is at Puyseger Point is a mere episode. The country in which I am at present living is the Dominion of New Zealand. It consists of a group of islands in the South Pacific Ocean, about 1000 miles south-

east of Australia. The most important two are called the North Island and the South Island respectively. The North Island is 600 miles long, and has an area of 44,478 square miles. The South Island is a little longer and has an area of 58,525 miles. The two together are a little smaller than Great Britain and Ireland. The population at the census of 1911 was 1,008,468; of whom 476,558 were females. These figures include the Chinese (2,630) but do not include the Maoris (natives of the land) who number 49,844. Even combined with Australia the population does not exceed 6,000,000. Yet the population of the city of London alone according to the last census was as great as 7,000,000! The revenue and expenditure of the country for the years 1910, 1911 and 1912 were as follows:—

	1910.	1911.	1912.
Revenue	£28,238,261	£10,297,023	£11,061,161
Expenditure	8,990,922	9,343,100	10,340,368

The value of Exports and Imports for the same years are as follows:—

	1910.	1911.	1912.
Exports	£22,180,209	£19,035,722	£21,770,581
Import	17,051,583	19,555,208	20,976,574

No doubt the country grows more prosperous every year. But we must remember that it is some considerable distance from what we may term the outside world. For example it is about a seven weeks' journey from England, and a five weeks' journey from the Capital of the United States of America. Even the great Panama Canal when it is opened will have little actual effect in shortening the journey. Moreover, New Zealand has declared most strongly for protection and the policy of exclusion, both of which policies well informed and deep thinking people advocate for continental countries only, such as America and Canada,—even China. But some of

these have already begun to doubt the wisdom of a policy which has brought about great extremes in the social world, and caused great social upheavals—a policy which flatly contradicts their so-called democratic ideals. At least we may be sure that it would in no way be suitable or profitable for island-countries such as Britain which depend on foreign food and imported materials generally to apply the policy of protection.

The reason for the policy of the New Zealanders may be that they have peculiar economic conditions which even their politicians find no means of remedying, and that they therefore adopt this plan as the best available. The foreigner finds it exceedingly difficult to understand the New Zealand view-point, especially when he considers her peculiar geographical position which renders it imperative that she should not blindly follow the example of other lands whose positions are so vastly different. Just try to realise the fact that a journey from England to America can be made in five days or so; while that from England to Australia or New Zealand takes several weeks, thus entailing a greater expenditure of time, labour, and money. If you cannot realise this then undertake the journey yourselves! Unfortunately, however, the people of this country do not travel much. They are very proud of their own country, and its great exports and imports; and prefer to receive new inventions and ideas safely at home.

Does not the proverb say, "What is one man's food is another man's poison"? Is it not hard, then, to understand why certain countries, ignoring their own social conditions, do not attempt to form ideas and institutions for themselves, but are content to follow blindly those of

other lands; and the result is they are maimed by compression, like a Chinese lady's foot.

The wage system which is in vogue here, is adjusted by law in order to enable the people to bear their burdens the better. But unfortunately in almost all political and philosophical theories, as in persons, success discloses faults and infirmities which failure might have concealed from observation. The result has been that the wages are high—probably the highest in the world; but the cost of living has risen correspondingly.

I hope I shall be pardoned if I remind you of our philosopher Chung's metaphorical story of "Three in the Morning." A certain keeper of monkeys said that with regard to their morning rations each monkey was to have three chestnuts in the morning and four at night. But the monkeys were very angry on hearing this. So the keeper said that they might have four in the morning and three at night! With this arrangement they were all well pleased. The actual number of chestnuts remained the same, but there was an adaptation to the likes and dislikes of those concerned. Such is the principle of putting oneself into subjective relations with externals.

My attention having lately been drawn to an account of a discussion held early in the year at Victoria College, I am venturing to give you my idea of the so-called politician who forms or attempts to form the political theories of this country. The subject for discussion was New Zealand's naval policy—a subject which is nowadays very fashionable in pre-election campaigns or for political honours. Of course I would not venture to take exception to the views expressed by the eminent speaker at that meeting,

but I cannot help laughing at the ideas which he so eloquently expressed. He evidently fears and expects that some day Japan will attack this country in order to possess it. There is no ground for such a fear. In the first place there are not half-a-dozen Japanese people here; and in the second place, New Zealand is a very great distance from Japan.

In the course of the discussion, the same prominent speaker stated the following:—

"Japan is now the supreme naval power of the Pacific. One must bear in mind her ambitions. She is a strong insular nation, flushed with recent success, proud of her past and recent achievements, determined to show the world that she is not inferior either in military prowess or intellect to the leading countries of the world. She feels she has a destiny—the hegemony of the Pacific. She has many advantages. She lies strategically in the centre of the Pacific. She has suffered much from the contumely of western nations. Recently in Japan voice was given to that sentiment in a high place when it was said, "We cannot survey with complaisance the attitude of America towards our people. We regard the alien exclusion law as a stigma upon our people, as an intimation that we are an inferior people. Japan will show that she is not an inferior people in patriotism or valour." The speaker then quoted figures to show Japan's dense population and the necessity of expansion. The feeling against the Japanese in America was not merely one of colour. The American people believed, as we did, that "East is East, and West is West," and that you could not have under the same Government a large infusion of Eastern blood. To-day there were 133,000 Japanese in the United States. In six years 90,000 had found their way into California. To-day in the Hawaiian Islands there were more men who had been trained in the Japanese army than the whole of the field force of the United States, and if war were declared to-morrow Hawaii would become almost at once a Japanese dependency. She could also take the Philippines, Pago Pago harbour, and

Alaska. These were important bases in the Pacific. If Japan established herself in the great harbour of Pago Pago, New Zealand would be completely at her mercy. We were bound up in this matter nationally, and in the fullest and deepest sense with the interests of the Western side of the great continent of America. The true Japanese owed no fealty save to his own Mikado. The law of Japan was that no man could, by changing his sky, lose his allegiance to his country, and when war broke out every Japanese, no matter what flag he might then be under, became a subject for fighting purposes for the country of his birth.

Japan did not come down in any spirit of aggrandisement, seeking by conquest to rob us of our lands. She said, "We open our ports to you, we treat your people with respect and equality. We ask, under international obligations, that you treat us in the same away. We are entitled, as one of the foremost nations of the world, to be treated with the same respect as we treat you when you enter Japan. And we shall insist that you treat us so." How are we to meet that?"

How wonderful and extraordinary it is that these opinions are in reality an integral part of current New Zealand political thought! Fortunately there was one speaker that evening whose remarks brought comfort to me in my hopeless despair; for he took into consideration the peculiar and exceptional geographic and economic conditions of New Zealand and would not agree that the policy advocated by the first speaker was a good one. He refused to believe such a "bogey" as that which the eminent gentleman had warned the audience against. In a humorous speech "he condemned the immense cost of armaments in preparation for war. We were in these Dominions a loyal people. We were all Britons, and loved our British flag. But the question arose; Were all these armies and navies necessary? He would be just as willing as the last speaker to keep the Japanese out, but he did not see what the Japanese wanted to come to New Zealand for. If they wanted to come here to help us to

pay our taxes or our National Debt he could understand it. There were countries nearer Japan which the people of that country could occupy before they looked as far afield as New Zealand or Australia."

The first part of this speech is very similar to the old cry of the socialists of Great Britain and Germany. They too, condemn expenditure of money on armaments, and favour a reduced naval policy. This idea may be right or wrong—that does not matter at present. But the last portion of the above speech is absolutely accurate and sound, and no mere joking. I do not like the Japanese either; at least, I do not like them since the speaker pointed out that my own loved country might be at their mercy. Still, I cannot help feeling inclined to agree with him in his political theories; as he helps to put this particular question in the true light.

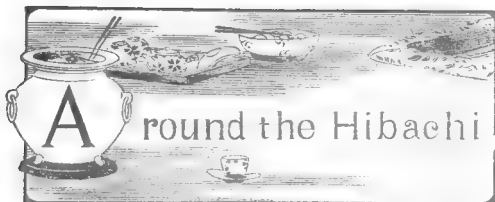
Suppose that we here had cause to fear the Chinese. Suppose that China had a naval strength as great as that of Japan. There might then be cause to fear the Chinese, as they have a certain number of people here—undesirable though they may be termed. It is otherwise with the Japanese. And surely it is rather dangerous to conjure up such lurid pictures so that the New Zealander has ever present with him the terror of such an invasion. He is imposed upon and persuaded to believe that such things will happen; and in order to meet this contingency, his burdens, which owing to economic conditions are already exceedingly heavy, are still further increased. At the same

time, a great injustice may be done to the Mother-country's friend and ally—even though the alliance is temporary.

I may, perhaps, be permitted to quote the story of our philosopher Chung, even if only to soothe my own wounded feelings with regard to this peculiar state of affairs. "Hui Tzu was prime minister in the Liang State Chuang Tzu went thither to visit him. Some one remarked, "Chuang Tzu has come. He wants to be minister in your place." Thereupon Hui Tzu was afraid, and searched all over the State (with warrants) for three days and three nights to find him. Then Chuang Tzu went to see Hui Tzu, and said, "In the South there is a bird. It is a kind of phoenix. Do you know it? It started from the south sea to fly to the north sea. Except on the wu-tung (桐) tree; (*Eleococca verrucosa*) it would not alight. It would eat nothing but the fruit of the bamboo, drink nothing but the purest spring water. An owl which had got the rotten carcass of a rat, looked up as the phoenix flew by, and screeched. (To warn it off.) Are you not screeching at me over your kingdom of Liang?"

Perhaps this is rather an unfair manner of stating the case, but as our proverb says, "the arrow is full at the bow," and so I thought it best to set it down now, although it is neither my wish nor intention to offend any one. But let me ask these questions? Who is in the position of the owl? Who are in the position of the wu-tung tree or the seeds of the bamboo, or of the purest spring water? Surely that is not hard to understand!





THE AEROPLANE

By SANYUTEI ENYU

"YOU seem sad today. Are you ill?" said the shopkeeper to Muda (Vanity) Osuke as she entered.

"O, thanks, I am quite well," replied Muda, "but I am meditating on a means of making money: it is very scarce those days."

"Aye, surely," acquiesced the merchant. "And what are your plans?"

"Well, it seems to me some means of enlightening the world would be a timely and appreciated invention: something better than all candles, oil lamps and electric bulbs combined."

"Ah, that *would* be an invention," agreed the shopkeeper. "By Jove, how are you going to manage it?" he continued.

"O, that's easy. It's only a matter of patience: just wait till daybreak!"

"Go on with you," expostulated the shopman; "don't you try to fool me in that way."

"No nonsense at all about it," insisted the girl. "And I am contemplating another invention too. It now takes more than thirty minutes to reach Yokohama from Tokyo even at the quickest. I have in mind an invention that will get one there in five minutes."

"Five minutes!" exclaimed the merchant. "You are joking again."

"No joke about it! It's quite true!"

"It must be an aeroplane, or a cannon, I suppose."

"Now you have just hit it: a cannon, nothing less."

"A cannon?"

"Yes, a cannon so big that it can accommodate 300 passengers. And I am thinking of having three classes, too: first, second and third, with tickets at five, ten and fifteen *sen* each. Don't you suppose people could be shot to Yokohama?"

"Well, yes, I suppose it could be done; but I don't suppose they would all get there, or be people even if they *did*."

"The question is to *get* them there," said the girl. That is the chief question in all transportation now-a-days: not the condition you are in when you arrive, but to *arrive*: that is the triumph!"

"Yes, of course; this is an age when the main thing is to get there," agreed the merchant.

"Quite so," said Muda. "I have been thinking, too, of how to get an aeroplane for myself. I cannot afford the up-to-date machine, but I can make one myself that will effect the *same result* equally well. I can tie a big sheet to my coat tails and let it balloon out till it hurls me into the air and when I arrive

I guess I shall be as whole as most of aeroplane passengers. If my machine the fails to rise I can start from the upper veranda or even the roof tree, and success as generally understood, is certain."

"O, you silly little girl," chided the merchant. "What puts such funny ideas into your head?"

"There's nothing silly about it," affirmed Muda, indignantly. "Some time ago I tried it; and though I survived I succeeded. Next time, I was more ambitious still; and so I went up Atago hill with two paper *shoji* frames: more like a real aeroplane, you know; and when the gale took me, I should have arrived all right, but that an impertinent tree branch caught me and held me up; what for, I know not. However, as I was assured of success, I did not try again." And Muda hung down her head and sighed, as if discouraged.

"What a funny little girl," said the shopman. "Well, I have an idea of my own that might be useful to an original genius like you. I have been too busy to give much attention to it. I first got it from a suggestion in a newspaper. Perhaps you have read it in the paper yourself?"

"O, no;" said Muda. "Poverty has no leisure for reading papers. I must *work*, or invent means of inventions to escape work."

"There is something in that, no doubt," said the shopman. "But my idea is to offer prizes for air-flying, and have a big contest at Hibiya park, the first winner to get 1,000 *yen*, the second 500 and so on. And you can enter, as you are an experienced aeronaut, you see. But you must never say that you got no further than the nearest tree when you tried from Atago," advised the shopkeeper.

"Well," said Muda, slowly, "as the proverb says, what is good always do quickly, so I may take up the idea," and she arose to leave the shop.

"Wait a moment," said the merchant. "Don't be in a hurry. Remember the contest will not be today, but tomorrow."

Muda went home. That night she

pondered over what the merchant had said. She thought over her experiences with the sheet tied to her coat tails and the *shoji* floating away and catching in the tree branches. Next morning she was ready for the aeroplane contest at the park. Bright and early she arrived, and had her name entered as a contestant.

"O, Muda Osuke," said the manager of the fête. "I have heard of you. You have studied aviation in France, haven't you? We are extremely happy to have the good fortune of such a name on the day's list of events. I hope you understand the conditions of the contest. If you win you get 1,000 *yen*; but if you fall or break your plane you are fined that amount. Do you accept the conditions?"

Muda put on a wise look and hesitated. She went over to a plane, got on and floated away to try it. She soared over the Ginza, but the most impressive sight she beheld was a long row of street cars, all waiting full of passengers for the electric current to return and bring them to their long waited-for destination. Then she took a turn over her mother's house, having chanced to spy it as she passed; and singing out, "Hello, mother!" she circled around and began to return to the park; but she caught sight of a fifty-sen piece on the street and was about to descend for it when a rickisha man, alas, came along and picked it up. Rising again and soaring over the city she saw a train speeding along and resolved to have a race with it. As she sped away at high pressure the machine suddenly came across a looming hill and was about to be wrecked, when her mother, lying in bed beside her, shook her and awoke her from the horrors of nightmare.

"What's the matter with you?" asked the mother, dozing and bewildered.

"An aeroplane company has just been organized," moaned Muda, in an unconcerned manner.

"Castles in the air, truly," thought the mother, as both sank to rest.

CURRENT JAPANESE THOUGHT

By THE EDITOR

H.I.M. The Late Empress Dowager

In the demise of H.I.M. the late Empress Dowager has passed away the brightest star in the crown of the late Meiji Tenno; but her manory, like that of her Imperial spouse, will live in the heart of the nation forever. Born the 28th day of May, 1850, the third daughter of Lord Tadaka Ichijo, head of a princely family, the young Princess Haruko was brought as a bride to the late Emperor at the age of 19; and for over forty years her Majesty was the Emperor's main support through joy and sorrow, sunshine and shadow, as well as an inspiration to the whole nation through adversity and prosperity alike. The late Emperor was proud to associate her with most of the great things done for the progress of Japan during the Meiji period. Gifted with great wisdom and benevolence the Empress Dowager proved a real mother to the nation at large, following keenly the development of the people, and deeply sympathising with them in all their worthy ambitions. In her death the poor and afflicted lose a compassionate friend. Her generous bountry and constant charity shine in the hearts and lives of many thousands of Japan's poor whom the late Empress found happiness in helping. Hundreds of homeless ones in the national charity hospitals have been warmed and clothed by her command and support. Tears of gratitude, which inevitably followed her Majesty's visits to the hospitals, will now be turned into lamentation and weeping over the nation's bereavement. Not less will the Empress Dowager be remembered as one of the greatest poetesses that Japan has known, which, in the light of the many brilliant women the nation has had in the past, is saying a great deal. Even in translation some of her Majesty's poems, which appeared in the

JAPAN MAGAZINE, were characterized by British reviews as worthy of rank among the most exquisite poetry. Her love of poetry and literature was scarcely surpassed by her love of the arts and all that went to the expression of beauty and culture. Her Majesty was a liberal patron of all that stood for individual progress and national advancement. News of her Majesty's illness was attended by an outburst of grief almost equal to that which Japan experienced during the illness and departure of the late Emperor. The temples were thronged with reverent visitors offering intercessions for the recovery of the Empress Dowager; and when at last hope had to be abandoned, the whole nation stood in silent grief; the nation's Mother had passed on to join her illustrious husband, whom now she sleeps beside in the beautiful mausoleum at Momoyama.

Taisho Exhibition

During the last four months Tokyo has witnessed vast crowds of people from all over the empire coming up to see the great exhibition going on at Uyeno and to do the sights of the capital. Such a trip must indeed prove an education to many a citizen hailing from the remoter bounds of the country. For the first time he finds himself in the national capital, standing before the approach to the Imperial palace, and with bared head and reverent mien bowing in the direction of august Majesty. He pauses now and then amid the roar of city traffic, to listen to the thunder of trams rushing back and forth, the whirl of automobiles threading their way through the crowds, the mutter of aeroplanes soaring overhead, and he begins to realize the meaning of the new Japan. It takes some days to take in the city, and some days more to see all that the exhibition has to

show, and then the visitor realizes the nation's progress in commerce, industry and general development. The Taisho Exhibition has no doubt been a tremendous factor in the nation's education during the past year, bringing, as it did, millions together and impressing on them new ideas of their country, of one another and of world.

American Influence in China

The gradual extension of American influence in important concessions by the Republic to the Standard Oil Company of New York, has been attracting no small attention in Japan, where the general trend of opinion is toward a conviction that the encroachment of western nations on China is ultimately bound to prove detrimental to both China and Japan. What with railway and oil concessions and loans China is already hopelessly in the clutches of the octopus of western finance, a greater yellow peril to the East than the oriental immigrant is to the West. Japan is steadily striving to avert the bondage of China to western powers and maintain the peace and prosperity of the Far East; but how is she to deal with a situation that places her up against the money bags of western nations?

Graft For some months the Japanese public has been treated to sensation after sensation in connection with alleged "graft" in the Navy. Officers of high standing have been charged with accepting commissions from foreign ship-building firms in reward for naval contracts, and several of these officers have been remanded for Court-martial. So incensed did the nation become over these charges that the House of Peers determined to hold the cabinet responsible, and so blocked its way that the Ministry was obliged to resign. Now, the most remarkable aspect of the whole affair is that all the noise was made and the cabinet forced to resign before any of the charges against the naval officers was proven. What the western mind will find it difficult to comprehend is how a nation could become so convulsed over unproved charges as to drive a government from office. This habit of assuming persons guilty before charges are

proven, is both dangerous and unfair, to say the least. For all the public knows to the contrary the naval officers may be perfectly innocent and the cabinet in no way responsible, yet all alike are subjected to public obliquity without a hearing. It may be that the people of Japan hold the navy in such high esteem that very mention of corruption in relation thereto is sufficient to set the nation's teeth on edge. But the main fault lies with the courts, which take such an inordinate length of time to prepare the case that during the long preliminary procedure the public mind is so poisoned by gossip and newspaper prejudice that all accused persons are assumed guilty without waiting for the verdict of the courts. This is legally not very different from what is understood as lynch law.

Japan and America

A large proportion of the citizens of America feel rather badly that their country has not so far been able to settle the matter of Japanese rights in the United States. But the fact has to be faced that in some ways America is not quite free to do just as she pleases. She has to consider Europe. The people of Japan are apt to overlook what it means to have over a million immigrants annually from one section of the earth enter the United States and in a short time take their places as American citizens. This rate of increase soon renders influence among the lower classes decidedly European: and European influence means opposition to Oriental immigration. It is especially so since most of the immigrant contingent from Europe belongs to the labour class, which is in deadly fear of competition from the Far East. To this extent at least it is an economic question. Undoubtedly there is a good deal of race prejudice as well, which tends to sharpen animosity and postpone solution of the immigration problem.

Hope lies in the fact that these hordes from Europe are becoming faster and faster absorbed by American civilization, and, with the rapid progress of modern education in that country, will be less and less opposed to oriental immigrants. There is a strong feeling, for example, that if there were as many Japanese in

California as there are Italians and Germans, there would be a fight between these races at once. In case of a racial squabble the American government would be responsible: but many Americans are not only not willing to be responsible, but they are determined to minimize the danger by decreasing oriental immigration. Most of the more intelligent Americans hold, however, that this danger is exaggerated, and that if all are placed on the same basis of justice there will eventually be peace. This is obviously the only right way to face the question. Injustice cannot be suffered to go on indefinitely just because European immigrants are prejudiced against Japanese settlers. They must be taught that all who wish to live in America are to have a free field and no favour. This prejudice against orientals is exactly the same spirit as the trusts are inspired by in choking off competition so as to have everything their own way. The American government is now engaged in regulating these trusts, and the sooner the immigration trust is regulated the better. It is, of course, difficult to enforce a law that *all* the people, or the great majority of them, do not approve, but we believe that the majority of the American people *do* approve the placing of Japanese citizens on the same level of justice and rights with citizens of European states. As North and South America draw closer commercially, politically, and socially, the possibilities will be brighter. Better relations with Mexico, will also make the outlook more hopeful. In the meantime every friend of justice and humanity must labour to promote the conclusion of a treaty ensuring Japanese subjects the protection they should have; and the people of Japan must encourage wise counsel and discourage irresponsible utterances in the press and undue agitation of the populace. With earnest and persistent effort on both sides justice is bound to come, but it will not be hastened by either noise or accusation.

Almost every time one **Japanese Ideals** passes the main gate leading to the Imperial palace in Tokyo there are to be seen numbers of people approaching the entrance with bared

heads, bowing profoundly in the direction of the palace, and then reverently withdrawing. It is, indeed, not unlike the scene one witnesses in a European cathedral where devout worshippers enter to approach the altar, indulge in acts of devotion and then pass out with reverent and well regulated mien. The careless foreigner, who knows nothing of Japanese civilization, and perhaps thinks it hardly worth consideration, witnessing this scene of patriotic reverence at *Nijubashi*, as the bridge leading to the Imperial palace is called, may doubtless be tempted to dismiss it as a proof of Japanese superstition or fanaticism. But the more one thinks of it in the light of human history and in reference to human institutions, the more one is forced to the conclusion that the Japanese ideal is nearest the truth after all. The Japanese honour and venerate their Emperor as the representative of Heaven on earth. His Majesty is referred to as *Tenno Heika*, the son of Heaven. Now this idea of the Ruler being the visible representative of Heaven on earth is not confined to Japan. Many of the great nations of the world have maintained it, including the Romans among the ancients, and certain European nations among the moderns. The idea of *lesse majestie* is without significance unless the Japanese ideal be accepted. It is also nearer the Christian idea, which avers that the "Powers that be are ordained of God." This conviction of a *Theocracy* in which there is no distinction between sacred and secular, church and state, is, in fact, the ideal toward which all the higher civilizations are now striving. To all who believe in a Power greater than the human, there must be some means for that Power to exercise moral rule among men. And is not Government one of the ways, if not the chief means, by which Heaven is to exercise influence among men? Certainly there are large numbers of citizens in all countries that hold to this view. This is the ideal of Japanese civilization, and has been the ideal for ages. His Majesty the Emperor is the representative of Heaven. The rule of the sovereign is the rule of Heaven. It is the sincerest and most natural thing in the world for a true

citizen to venerate such a ruler, and to express that veneration every time he passes the gate leading to the Imperial presence. If Europeans make obeisance before a symbol of Heaven, and even before the Throne whenever they pass by why should not Japanese do likewise; and is not the *living* symbol more divine than the material substances which receive veneration in Christian countries as sacraments of Heaven? Thus at the bottom of all Japanese ideas of patriotism and religion will be found this rational basis of faith, bringing Heaven down to earth, the millenium for which Western civilization too is hoping. And so all through Japanese civilization one finds great and vital principles that will appeal more and more to Western minds, the more Japan becomes really known to the occident.

Motor-Car Insurance

The Tokyo Marine Insurance Company has opened a new line of enterprise which promises extensive development. The Government has recently granted the Company permission to carry on a system of motor-car insurance, which is a new thing in Japan, and appears to command the confidence of motorists. Its motor-car insurance business is of two classes, known as ordinary and special. The former policy guarantees against loss or damage in the case of ordinary accidents, such as collision, ditching or any of the common mishaps that occur. It includes explosions, burning out of the motor, theft, robbery, and even damage to the other fellow's car. The special insurance policy indemnifies against accidents to persons and animals while the car is running, including the occupants of the offending as well as those of the offended car. The policy runs for a year, after which it must be renewed. The amount of premium is rated according to the horsepower of the car and the build.

The New Freedom

Some time ago the President of the United States contributed to the "World's Work" a series of illuminating articles on what he termed the New Freedom, of which he held his country to be in need. But in truth the New Freedom is not a

need peculiar to America; it is just as much a need of Japan.

Japan as much as any other land needs a new freedom of opportunity, especially in the struggle for health, education, wealth and the pursuit of happiness. If America, which gives its people greater freedom and better opportunity of individual advancement than any other nation on earth, confessedly stands in need of newer freedom, how much more does Japan!

The call for New Freedom is a world's cry. In every country the individual is demanding better chances. It is because he believes that America offers better opportunities than other countries, that he is flocking in millions annually to her shores. We live in an age when the humblest citizen may cherish the highest ambition, and hope to see its consummation. Freedom must be such that the coal miner may rise to be a cabinet minister, the breakman become a railroad president, and the farmer's boy a banker or a philosopher.

Nor is Japan wholly without the basis of such freedom. It is implied in her splendid national constitution, a noble gift of the Emperor Meiji. No sovereign ever had more at heart the good of the common people than the late lamented Meiji Tenno. It was under his illustrious rule that Nogi, the son of a poor father, arose to be the greatest soldier of the century and the first model of loyalty and citizenship. It was under the same benign rule, too, the Taro Katsura, the son of a poor *samurai* of Choshu, became the foremost statesman of his day, raising his country to an equality with the other great nations of the world, and himself becoming a prince of a Realm. Example after example of the same kind might be given from among those who have passed away; and many more might be named were it not invidious to cite the living. In law and medicine, in science and scholarship, in statesmanship and finance, Japan has many an illustrious instance of men who have raised themselves from the humblest to the highest position, standing on the topmost pinnacle of fame and self-achievement. But their success was due to what was within them

rather than to what was without, to their own inherent and all-pervasive genius rather than to the environment and freedom from which they rose. What we mean is, that the numbers that have arisen and triumphed, are as nothing compared with the numbers that were precluded by want of freedom for greater opportunity. This is, of course, true to a great extent in all lands; but it is especially the case in Japan.

The New Freedom, therefore, for which the nation more particularly waits, is freedom for Education, including more ample school accommodation and more efficient and up-to-date instruction. Not only so, but freedom during education to be *educated*: that is, to develop along the lines designed by nature for the individual, and not be forced into a mold cast hard and fast by the board of education. The individual must be given freedom to bring out of himself the best that is in him, rather than just what his instructors may fancy. He should be encouraged to grow and develop without coddling and intimidation, the teacher directing his mind and character along the path of intelligence and high moral ambition. Until education gives freedom to develop firm self-reliance, self-restraint and independence, it fails of its purpose.

If the people, as yet, do not universally enjoy such freedom, it is possibly because they are not yet quite conscious of its need. Individually there is here and there a keen demand for it; but it will hardly be realized before the demand becomes more universal. To such freedom, therefore, the people must cultivate a faculty of response, as here and there a few succeed in inviting it. Wholesome ideas in this respect depend largely on the nation's teachers and leaders. With regard to this freedom, the public mind appears more or less in a state of confusion. There is need of more enlightenment and independence, which also depend on education. Those who feel that all the ills of mankind can be cured by the framing of new laws and the general work of legislation, thereby confess themselves devoid of any intelligent conception of the New Freedom. It is the people rather than the govern-

ment that will create the desired freedom. The government cannot make people free till they show a fitness to be free. Unappreciated opportunity is wasted. Governments are cautions of taking trouble to cast their pearls before swine. Even now there is a complaint that education is being overdone, and that too many young people are being turned out of schools, with no fitness for the work most desired of them. Their education has given them ambitions above their future opportunities and prospects. The criticism is not well taken. The higher a man's ambitions and the better his education the better workman he will be, no matter what his hands find to do. A good education was never a useless burden to any man. Most of us are in positions which, from our own point of view, are far below what we marked out for ourselves. This experience is not all peculiar to the young men of Japan. True freedom does not mean freedom to covet and obtain empty fame or notoriety; nor to be rich or powerful. True freedom means freedom to succeed. And success does not involve worldly greatness, though it may include it. True success means the capacity to go on doing one's duty to the end. The only failure a man can know is to cease doing his duty. And the man who pursues his duty to the end of life without flinching or stopping, is a success, no matter what the world may think of him. The new freedom, therefore, looks to character rather than to law for life's amendment and amelioration. The cure for all ills must begin within. Freedom worthy of the name can never mean licence to do as one pleases, but freedom to be and do the right, as duty calls. The man who feels himself free to do wrong, is not free: "He that sinneth is the servant of sin." In saying as much we may seem to some to be preaching; but it won't hurt anyone.

The New Freedom includes more than freedom to educate oneself and come to one's own, as destined by nature. There must also be a freedom from the domination of the demagogue and the yellow journal; from the irreligious, the blasphemous and the slanderer; from im-

morality and vice in the individual and the state. There must be freedom from slavery for men and women, in all its forms. The meanest boy or girl born must have freedom to learn and labour, to develop and prosper, and to be reverent and moral. The capitalist should have freedom to invest his money as wise finance dictates, to build his railways wherever the people want them and are ready to pay for them. The manufacturer should have freedom to engage in the production of any commodity he wishes, and to set the price, without fear or favour. The New Freedom mean a free field and no favour in all lines of legitimate manufacture and competition. And the New Freedom implies, further, that woman shall have the privilege of being what she was in the brilliant period of the Heian era, as bright an ornament to literature and art as she was to the fireside and the home. Woman must have the same rights and privileges as man, in regard to intellectual development and moral character; in which man shall be free to emulate her. There must be freedom, furthermore, to abandon mere red-tapeism and meaningless convention and follow the Great Righteousness of common sense and superb moralé, designed to characterize the spirit and progress of the Taisho Era!

Japan Preparing for Panama Exhibition

No sooner had the new Japanese cabinet been formed than it set about preparing for participation in the great Exhibition to be held at San Francisco next year in celebration of the opening of the Panama Canal. As the Empire's participation in the great event will be quite extensive, an Administrative Bureau was organized with Viscount Oura as president, Admiral Baron Uriu as vice-president, Mr.

Yamawaki as Commissioner General, and the management of the details was placed in charge of the Japan Exhibitions Association, which is a standing organization for arranging the nation's participation in exhibitions at home and abroad. Of this association Viscount Oura was president and the Hon. Seishin Hirayama Vice-president; but when Viscount Oura became Minister of Agriculture and Commerce in the new Okuma cabinet he resigned his position on the Japan Exhibitions Association and the Hon. Seishin Hirayama was appointed to succeed him as president. Being a permanent body like similar associations in France, Germany, Belgium, Denmark, Austria, Hungary, Italy, Holland and Switzerland the object of the association is just such work as taking part in the San Francisco Exhibition entails. The Association is a member of the Federation of Permanent International Exhibitions Committees representing the countries mentioned above. To the Japanese Exhibitions Association the Department of Agriculture and Commerce has entrusted the management of the Empire's exhibits at San Francisco, as well as those to be sent to the Dutch Colonial Exhibition at Samarang in August this year. The fact that the president of the Association of management, the Hon. Seishin Hirayama, Member of the House of Peers, Tokyo, is president also of the Japan Magazine Company will no doubt be a matter of some interest to our readers.

In our May number the name **Correction** of Dr. Y. Haga ought not to have appeared as the author of the article entitled *Cherry Blossoms*; and in the phrase *Kono-hana Sakura Hime* the word Sakura should be Sakuya, which changes the translation to *tree blossom Lady*.



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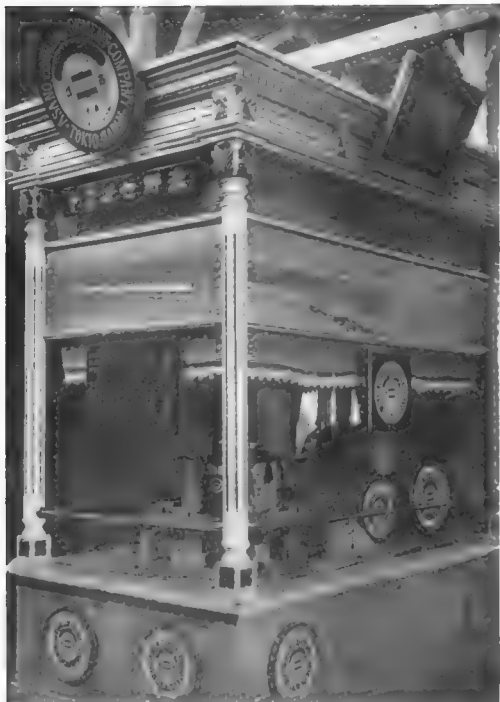


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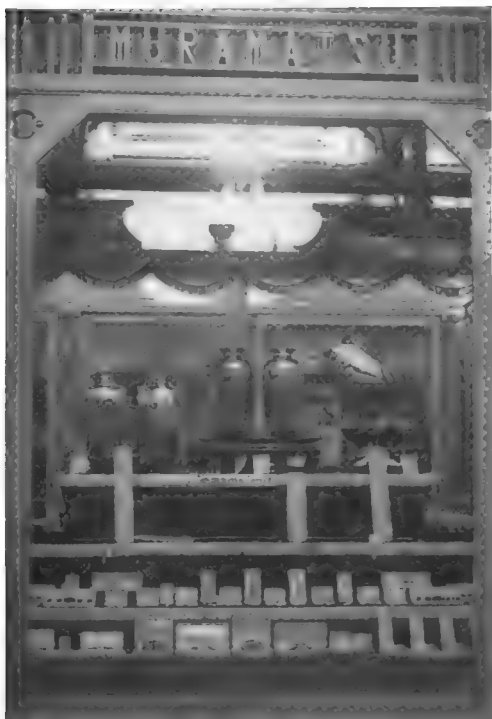


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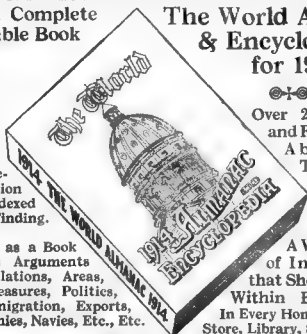
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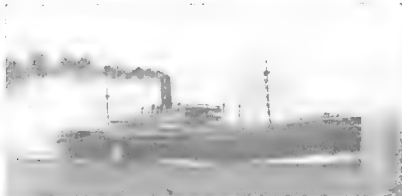
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